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ART. I.—*State of the Prisons in England, Scotland, and Wales, extending to various Places therein assigned, not for the Debtor only, but for Felons also, and other less criminal Offenders. Together with some useful Documents, Observations, and Remarks, adopted to explain and improve the Condition of Prisoners in general. By James Neild, Esq. Treasurer of the Society for the Relief of small Debts, &c. Nichols, 1812. Large Quarto, 650 pp.*

THE author of this very important work is already well known to all, whom the interests of their fellow-creatures affect, as the associate and successor of Howard in his benevolent labours. The principal part of the publication, that relating to the state of prisons, has appeared before the world at various times, and in detached portions, for many years past, during which the subject has almost constantly occupied a space, suited to its moral and political consequence, in the pages of the Gentleman's Magazine. Collected together, under their present form, these interesting documents form a most valuable memorial, and will serve (it is to be hoped) equally as an incitement to others to follow and persevere in the laudable endeavours which it commemorates, and a land-mark to point out to posterity the exact progress which this generation of their fathers has made in the great career of humanity and civilization.

The first object that will naturally occur to most men in casting their eyes over this collection, is a comparison

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between the state of facts which it communicates, and that which is recorded by Howard in the last publication of the same description which he sent forth to the world, and which (if we remember well,) is of at least thirty years' older date. At the present time of writing, we have not that book by us; but the want of it (as far as concerns the very short analysis which we shall now have an opportunity of making,) is sufficiently supplied by the references and occasional quotations which Mr. Neild himself has made. We shall merely observe, at the beginning, that the two publications differ from each other in a point of arrangement, Mr. Neild having preferred the alphabetical order of places to the division adopted by his predecessor, first into North and South Britain and Wales, and then into the different circuits, according to the course taken by the judges in each—a division which, we think, certainly less commodious than Mr. Neild's in the way of reference, and recommended by no other advantage. In respects of greater importance, Mr. Neild descends much more minutely into all the particulars of prison-discipline, and seems to have comprised, in the objects of his observation, not only those which engaged the attention of Howard, but together with them, an infinite variety of minor circumstances. Circumstances which we do not mean to suggest, escaped the notice of that great and active philanthropist; but which he thought it sufficient to mark by some general and universally-applicable considerations, leaving it to others to make the application in every particular instance. Experience has taught us, (notwithstanding some brilliant exceptions, many of which we shall have the pleasure of noticing in the following pages,) that it is fruitless to trust to the general influence of humane and benevolent feelings—that the application of practical precepts, though never so apparently obvious, almost always escapes the view of those whose duty it is to see to their performance, and that even while they acknowledge their force and efficacy as objects of theoretical importance. Mr. Neild, therefore, has not performed an useless or officious task, after years of painful and diligent investigation—after a life almost entirely devoted to this generous and (we hope,) not thankless service—in pointing out to those who *ought* to see and judge for themselves regulations and improvements which they *ought* long since to have adopted from their own observation and judgment. And, with this view, it would be well for every county and borough in the kingdom, containing a

prison or a house of correction, to enrol Mr. Neild's book among their most important archives, not for the moths and rust of an unfrequented library, but for constant reference, and useful and beneficial example.

It cannot be expected that we should accompany Mr. Neild in the whole of his interesting progress, or present our readers with a detail of the observations with which it furnished the author. It will perhaps be enough for us to notice a few of the most striking examples in which the improvements suggested by Howard, have been introduced since the period of Howard's last survey, and to point out some also of the most glaring instances of gross neglect and indifference to the interests of humanity, too many of which still continue to disgrace this civilized age and nation.

Not fewer than twenty new county gaols have been built since the last visit of Howard to the prisons of this kingdom; of which, those at Aylesbury, Bedford, Bury St. Edmunds, Bodmin, Cambridge, Chelmsford, Dorchester, Gloucester, Leicester, Lincoln, Reading, and Winchester, appear to be the most worthy of being cited as examples for the imitation of such counties as are still far behind in the career of benevolence. Most of the new county gaols are enclosed within the same walls with the county bridewells, and placed under the same government. Of such bridewells and places of correction as are distinct from the gaols, those at Bristol and in the Forest of Dean for Gloucestershire, that at Exeter for Devonshire, at Southwell for Nottinghamshire, at Winchester and Warwick for their respective counties, at Beverley, Bottesdale, and other places for more confined districts, deserve the most honourable mention. The Penitentiary System devised by Howard, in conjunction with Bentham and other able coadjutors, and pushed forward by the last-named gentleman, with a zeal not to be cooled by the frequent repulses his endeavours have met with both in and out of parliament, has been carried into complete effect in the house of correction at Dorchester, in the bridewell annexed to the county gaol at Gloucester, and in that at Exeter already mentioned, with such variations only as circumstances seemed to suggest, or as the minds of those active and intelligent persons who have been principally instrumental in forwarding the purpose of those institutions may have contemplated. Such noble instances are much more than sufficient to overbalance the national

disgrace which, on the contrary, arises from the contemplation of such horrible abodes of vice and wretchedness as we find described under the heads of Birmingham, Bristol, Canterbury (city,) Chesterfield, Durham, Exeter (city,) Maidstone, Newark, Peterborough, Salisbury, &c. We are yet further relieved by the information that, in many of the places last-mentioned, designs are formed, and, in some, measures actually entered into, for removing the reproach that must rest upon the shoulders of those who ought long since to have redressed the grievances which were pointed out to them by Howard. From contemplating the rapid improvement that has taken place in most parts of the country, we are persuaded that in a very few years no trace will be left of any of those miserable edifices which existed at the time of his first survey. The abuses which he was among the first to remark, and most active to remove, will still continue where they formerly existed; and, to a certain extent, they may again creep in and mix themselves with new and better institutions. But, no doubt, they will gradually purify themselves so long as persons shall be found who, (like the many active and useful magistrates whose names are recorded in the pages of Mr. Neild's book,) will keep the precepts of Howard in sight and exert themselves, occasionally at least, in seeing them reduced to practice.

We shall select a few examples, from those with which the present volume furnishes us, of places in which the penitentiary regulations have been adopted, and appear to have been attended with the most complete success.

The county gaol at Dorchester, which comprises also the house of correction, affords us a complete, and a most interesting specimen. After speaking of the excellence of its construction, and the uncommon care and attention paid by the magistrates to the internal regulation, particularly as respecting the health and morals of the prisoners, our author thus proceeds on the article of labour:

'There are several work-rooms in each division of the gaol; some for single persons to labour in solitude; others appropriated to two, three, or more prisoners, for the purpose of employing them in such particular kinds of work as they may best be capable of executing: and these are accompanied with store-rooms, and every other convenience to render the apartments complete.

'Prisoners of all descriptions, debtors as well as felons, work together in the manufactory; and, although Dorsetshire is not a manufacturing country, yet, through the laudable exertions of

its magistrates, who alternately superintend the concerns of the prison, employment is found for all.*

'Prisoners who work in privacy, or solitude, are employed in the first stages of their respective branch; and such parts of the works as require the joint labour of several, are performed by those who, consistent with the prison rules, are subject to a less degree of restriction. The produce of the work done, is divided into shares; of which each prisoner has one-half, the keeper a sixth part, to excite his attention to the object; and the remaining third part is accounted for to the county, and defrays a considerable proportion of the prison expences.

'Upon inquiry made into the characters of all the Dorsetshire prisoners, on charges of felony, during a period of fourteen years, it has appeared, that out of three hundred and ninety-three persons of both sexes, no less than two hundred and forty-two have been so well reclaimed, as to maintain themselves by honest industry: a striking example this, of the beneficial efficacy of *employment in prisons*; and which, it is hoped, will be seriously considered by every county; but more especially by those where manufactories have been introduced, and then discontinued on account of their being unproductive of profit in an infant state! † Surely, an expectation of county emolument from the labours of a prisoner, ought never to weigh so forcibly as the patriotic credit of restoring to society, a reformed, a worthy, and an useful member.

'It always gives me pleasure, from various considerations, to find prisoners employed; because, in the first place, they are then more healthy. It also diverts them amidst the dreariness of confinement: it is an honest and laudable means of procuring them clean linen, or stockings, or a little milk or meat to their

* The passage in which it is stated that the different classes of persons confined in this prison, *work together*, we have marked; because, although it seems in this place as part of the general description, it appears to be at variance with one of the principal objects of the penitentiary system, and one which Mr. Neild most strongly advocates in other places—the *separation of classes*.

† We are sorry to find, from other parts of this work, that this benevolent suggestion has arisen from the actual conduct of many counties and other prison-districts, in which the system of labour, after continuing and producing the best effects on the morals of the prisoners for many years, has subsequently been abandoned, and, in some cases, even without the excuse of its producing no profit.

A singular instance of this occurs in the county bridewell at Wymondham, in Norfolk, where, 'through the unremitting attention of Sir Thomas Beevor,' effects sufficiently beneficial to justify the most sanguine expectations of success from the penitentiary system, were found to be produced by the labour of the prisoners. Considerable earnings were actually obtained for the county, and many of the worst convicts were dismissed to become useful members of the community. We heartily concur in the pious wish of the author, that 'the spirit of the Beevors is not extinct at Wymondham.'

bread, or other articles, to which they are very properly limited by the magistrates, and of which an account should be hung up in every prison; such as tea, coffee, butter, cheese, vegetables, &c. And lastly, it has this further and political advantage over idleness, that it prevents the prisoners from combining together, to ferment disturbances, or effect escapes.'

'The gaol-charity fund, arising from the humane contributions of individuals, is placed in the hands of the chaplain under the direction of the visiting magistrates; and from it an additional quantity of coals is purchased, in extreme bad weather, for the different classes of prisoners; the debts also, of such as, upon inquiry, appear to be truly objects of compassion, are occasionally compounded and liquidated out of the same fund.

'The county, with a liberality that reflects upon it the highest honour, rewards those former prisoners, who, twelve months after their discharge, can produce certificates, properly attested, of their having faithfully, honestly, soberly, and industriously, served those who kindly afforded them employment.

'A perusal of these remarks will amply manifest the great good which may be produced by constant employment, and salutary regulations; and it is hoped that the example of the visiting magistrates of the county of Dorset, in restoring so many prisoners to usefulness in society, will raise a spirit of emulation throughout the whole kingdom.' pp. 167, and seq.

The preceding remarks may serve to give a general impression of the benefits arising from the penitentiary system wherever it is adopted; and our limits are too confined to admit of our extracting similar passages of the work, where it treats of the similar establishments in Gloucestershire, at Southwell, and in various other parts of the kingdom. It is also, perhaps, immaterial, and we are unable, at the present moment, to state the fact with accuracy, whether the county of Dorset led the way in this humane endeavour, or whether it followed the example of those establishments in a not far distant county, which will transmit to posterity the name of Sir George Paul, with so much deserved celebrity. We shall allow ourselves the pleasure of citing only one instance more, and that because it relates to an institution, of the merits of which, we are in some degree competent to judge from having been eye witnesses of the principles on which it is conducted.

We allude to the new house of correction at Exeter, which the county of Devon principally owes to the well-directed and unremitting exertions of Mr. Milford, one of its most active and intelligent magistrates. The construc-

tion of this noble edifice was finished only in the year 1809; so that Mr. Neild is here able to speak of little else than its external appearance and its applicability to the benevolent purposes for which it was founded. We have now before us a printed account of the prisoners confined within its walls from Michaelmas, 1810, to Michaelmas, 1811, inclusive, specifying minutely the names, ages, and offences of each, when committed and discharged, their behaviour during imprisonment, and their respective employments, together with general remarks upon several of the cases not falling under any of the heads abovementioned,—and we are informed, that a report on the same principles is to be annually published by the visiting magistrates. This document evinces most clearly the great importance of the system. The general report on the article of behaviour is in the highest degree favourable—not a few of the individuals whose names it contains are noticed as having received a free pardon, or a considerable abbreviation of the term of their imprisonment, on account of exemplary good conduct; and all have their distinct occupations allotted to them not only with a view to preserving them from the ill effects of idleness during their confinement, but with the further prospect of providing for them an honest maintenance after the period of their liberation. We should add, that the separation of prisoners of different descriptions from each other, which, on all hands, is agreed to be a fundamental principle of government, in the penitentiary system, seems in this place to be completely carried into effect. The classes are six in number, according to the nature of the offences; and the work provided is further made suitable to the age, sex, and ability of the prisoner. The most laborious of the works are carried on in the open air, in a spacious work-yard well adapted to the purpose, which must be very conducive to the health of the individuals employed upon them. To conclude this account, the construction of the prison is on the model of Mr. Bentham's *Panopticon*; and we are among the number of those who earnestly wish to see that system carried into much more general use than has hitherto been the case.

‘The House of Correction consists of three wings, detached from the keeper's house by an area twelve feet wide; each wing containing two prisons, totally distinct; so that there are six divisions, for as many classes of prisoners, with a spacious courtyard appropriated to each, surrounded by wrought-iron railing, six feet high, which prevents access to the boundary-wall, and

preserves a free communication, of twelve feet in breadth, betwixt the wall and the court-yards. The entrances to all the court-yards and prison apartments open from the area round the keeper's house, through wrought-iron grated gates, opposite the several windows of his apartments. There are also iron-grated apertures in the arcades of the ground floor, which open into the area; so that the whole prison is completely inspected, and the different classes attended to, without the necessity of passing or entering the court-yards; the keeper, from the windows of his own dwelling, having a view into the airing-grounds and work-shops of all the divisions.' P. 215.

We cannot pursue any further the description of this excellent prison; but all the particulars of its construction recorded by Mr. Neild deserve the most attentive consideration of those who may have similar works in contemplation. The name of the architect of this, and of some other recent prisons on similar principles, Mr. Monneypenny, ought not, in justice, to be omitted.

We shall now limit ourselves to a few detached passages in the work before us, which either tend to confirm the advantages of the improved prison system, or to point out the evils which still exist in too many places of confinement throughout the country, and which the exertions of such men as Howard and Neild have hitherto failed entirely to dissipate.

Speaking of the county gaol at Bodmin, our author says:

'It is worthy of remark, that, out of 3877 prisoners, there happened but fifteen deaths, in the space of twenty-seven years: strong proofs not only of the healthy situation of this gaol, but of that good government also, which assiduously keeps it such.' P. 55.

'This prison,' he is here speaking of Chester Castle, 'is kept remarkably clean. The county magistrates have evinced great liberality in providing every comfort which can attend the privation of liberty, and in shewing pity to the misery of even the most guilty. In the choice of a gaoler, the qualities of the man seem to have been particularly attended to. Mild of temper, patient in manners, humane and firm in conduct, he is much respected by all, and satisfaction is visibly displayed in the countenance of every prisoner.

'The following notice is entered in the magistrate's book, and struck my attention: perhaps the more forcibly, as being both singular, and worthy of general imitation.

'By order of the visiting magistrates, 10th April, 1805.

'We, the publicans *permitted to serve* the prisoners confined within the Castle of Chester, with ale, &c. do hereby declare that, from the date hereof, we will exonerate every prisoner, on

his discharge, from all debts whatever, which we may have permitted him to contract with us, either for ale, porter, or wine.

Witness our hands, &c.' P. 128.

It would give us great pleasure, if our limits would admit of it, to enumerate every instance (and they are not a few), in which Mr. Neild has found the character and conduct of gaolers equally deserving of commendation with that of the good castellan of Chester. But we must proceed to other matters.

In the county gaol at Exeter, as well as at some other places, a practice is remarked to prevail, which is highly worthy of universal adoption. 'Every prisoner, on being discharged, receives money to carry him home; and this prevents the danger of an immediate recurrence to those practices which brought him hither.'

In Gloucester Gaol,

'the prisoners confined for debt are distributed into two divisions or classes; the first is under the magistrate's protection: to which all have admission on their commitment; but in which no one is suffered to remain, except on conforming to rules calculated for the preservation of health and morals, and to promote that decency and good order, which are so essential to the common benefit of all.'

The advantages, in point of comfort and accommodation, which this class possesses over the other, are so regulated as to prove the strongest inducement to regularity and good conduct. At his visit, in 1802, to this excellent prison, Mr. Neild remarked, that, out of 1300 prisoners, committed from July, 1791, until 1800, thirteen only had died, of whom four brought with them into the prison the disorders which proved fatal to them.

'The night-cells, built with brick, rest on an arch, and are arched over, so that no air can enter them but through the opening near the crown of the arch provided for it; and by the sides of the wooden-shutter being imperfectly fitted, they are necessarily dry, as air is constantly passing immediately under and round them on every side.' P. 248, 249.

At Hereford, the following appears among the rules and orders of the gaol hung up to public view in every lobby.

'Any person wishing to work, may have raw materials from the keeper; who will dispose of the work on the best terms he can; and, after deducting the prime cost of the raw materials, pay the remainder to the prisoner who has performed the work; except one fourth thereof, which is to be reserved for the county. Any person, to whom work is refused, or whose money is kept back, or who has suffered any imposition from the keeper, or his

servants, is particularly enjoined to make complaint thereof to the magistrate, at his next visitation.' P. 267.

The use of irons seems, we are happy to find, very generally exploded; and the following quotation from the description of Lancaster Castle will sufficiently evince the policy of mild and gentle treatment in the government of prisoners.

'In the excellent management of this prison, which, from its situation in a very populous and maritime county, is seldom without atrocious offenders, there is the most clear and demonstrative proof how much more *humanity* and *firmness* operate to promote penitence and reformation, than *harshness* and *severity*; which last, as I have often witnessed, make the criminal only more desperate; and tend rather to harden the heart than reform the manners. Of the ninety felons, &c. at my visit here in 1802, not one was in irons; although, amongst them, was one committed for a double murder (of which he was afterwards acquitted.) At my next call, in October, 1805, not one of the fifty-eight was in irons. They were all usefully and peaceably at work. In short, no criminal was ever fettered at any time when I have been here. There are irons, indeed, provided for the refractory, *in terrorem*, but I never saw any used. Such is the force of well-tempered authority, the influence of example, and the impressive weight of steady, calm, and active attention to duty.' P. 326.

We select the following document as a most satisfactory proof of the advantage, even in point of public profit, to be derived from well-regulated prison labour.

'Various articles manufactured in the House of Correction at Warwick.

'The combing of wool; carding ditto; spinning it; and also Jerseys and linen from flax; weaving of carpets; linsey for petticoats; tammies and linen cloth; horse-girth webbing; horse clothing, rugs, and blankets.

'EARNINGS AND REWARDS.

	£.	s.	d.
Earnings, from Jan. 1803 to 1804.....	145	3	9
Rewards, ditto	30	1	0
Nett benefit.....	115	2	9
Earnings, from Jan. 1804 to 1805.....	213	17	11
Rewards, ditto.....	37	7	6
	176	10	5

Earnings, 1805-1806.....	255	15	9
Rewards, ditto.....	42	18	2½
	212	17	6½
Earnings, 1806-1807.....	278	14	9
Rewards, ditto.....	49	0	5½
	229	14	3½
Earnings, 1807-1808.....	320	13	4
Rewards, ditto.....	51	9	2½
	269	4	1½
Earnings, 1808-1809.....	319	19	1
Rewards, ditto.....	54	13	0
	265	6	1

‘The average number of working hands is about fifty. All prisoners who work, have twopence or threepence in a shilling out of their earnings, which is paid them weekly. When a prisoner is discharged, a donation is issued, according to the distance from home, and behaviour during confinement: and one or two shirts or shifts, a pair of shoes, or a jacket, are presented to such as have been six months imprisoned, and conducted themselves properly.’ P. 573, 4.

We pass reluctantly from these pleasing topics to very different subjects of consideration; and the first that strikes us is the number of instances in which the grand object of the separation of prisoners is still scandalously neglected. Thus, at Worcester, Mr. Neild observes,

‘The male and female felons are kept separate; but male and female debtors, and male and female bridewell prisoners, sit together. The indiscriminate mixture of such various and discordant elements seems surely to call aloud for some different modes of arrangement. According to the opinion of that excellent magistrate,* before quoted, in which I most cordially join, the *separations* indispensably necessary to preserve any idea of order and regularity, are these: 1. Of sex, through every species of offenders. 2. Of debtors, from every other class of prisoners. 3. Of the accused from the convicted; and 4. Of the notoriously profligate, from the less daring and atrocious.’ P. 597.

At Salisbury again, he finds occasion for the following remark.

* Sir George Paul,

'I saw here *no proportion of punishment* for the several offences, and, consequently, no suitable distinction of guilt. A run-away apprentice, only thirteen years of age, was among those let out for air and exercise: and, like the rest, associated with a number of the worst description.' P. 519.

And at Norwich Castle;

'The lobbies, or passages, in this gaol, are scarcely wide enough for a single person; nor is there any convenience for a proper distinction or decent separation to be observed between the sex or classes of its inhabitants. Above all other considerations, however, this last, *though little regarded*, is in fact the *most important*, as it affects the morals. Those who are guilty of atrocious crimes, and others, barely suspected of venial faults, should never be mixed together.' P. 443.

The want of employment for prisoners, which (with a few noble exceptions too little attended to in the way of example), is a defect still very general throughout the kingdom, is thus noticed at Kingston Bridewell.

'Of the twenty-two prisoners in this bridewell, at my visit in 1802, *eleven had been committed to hard labour*. For this good purpose, there is provided in every court-yard a convenient work-shed: yet, *not one of them was employed*, nor any appearance of attention paid to the means of industry! "Thus it is," as Sir G. Paul observes, "that the operation of the law seems rather to *resent the injury*, than to *correct the offender*. There is little hope of amendment, where there is no possibility of industry. The penniless offender, *committed till he pays a fine*, is denied the exercise of his art and industry, to enable him to regain his liberty. Of this class are those for the smallest offences against the crown, excise, ecclesiastical, or game laws." "I have met with it," adds Mr. Neild, "even for angling in a river."

The statute, 12th Geo. II. nevertheless, expressly enacts, that "prisoners shall be provided by the county-rate," and enables the justices, in sessions, to "provide a stock of materials for setting the poor to work."

Those who imagine, that the many statutes of late years enacted for the better regulation of prisons and the abolition of former mal-practices, have effectually secured the objects for which they were intended; and that the interference and vigilant inspection of benevolent persons is therefore needless, or perhaps impertinent, will do well to peruse the following narrative of Mr. Neild's visit to the gaol of Brecon in 1803, since which time, we are happy to find, that the suggestions which he then made, have been attended to, and a considerable reformation produced.

'The prisoners, at that time, complained to me of being cruelly treated, and half starved. They were literally half

naked; and two women, without shoes or stockings, heavily loaded with double irons.* At my earnest request, the then gaoler promised to take them off; but added, "that he would not do it to oblige any magistrate in the town." Conversant in scenes of misery, this man seemed to be steeled against every tender sensation. He told me, that a felon and a deserter had made their escape a short time before my visit. My answer was, that I should not be surprised at any act of desperation, under circumstances of such severity. The said keeper, who was a weaver, and dyer of worsteds, also informed me, "that he had to support the prisoners committed to the House of Correction, in return for which he received the whole of their earnings." The countenances of all the prisoners, at the period alluded to, bespoke neglect and oppression. The learned judge, to whom I sent my remarks, was pleased to mention them in his charge to the Grand Jury at the next Assize; adding, that the keeper was an intolerable drunkard;† and the magistrates humanely interfered.' P. 69.

Almost the worst prisons in England appear, indeed, to be palaces in comparison with the generality of those in Wales and Scotland; and the system of prison discipline and government is much less advanced in those portions of the empire than in that more opulent and important division of it which we inhabit. A few memorable exceptions, indeed, are to be met with in both countries; and, in Scotland particularly, the cities of Edinburgh and Glasgow have set an example which we hope will, in no long space of time, be followed up by the other principal towns and counties of North Britain.

If we had not already exceeded the boundaries which we had at first prescribed to this article, we should here introduce the very curious description with which Mr. Neild has furnished us from the correspondence of one of

* 'At the Lent Assizes for Thetford, in 1782, Lord Loughborough laid a fine of £20 on the gaoler of Norwich Castle, "for putting irons on a woman." The lesson is exemplary, and, it is hoped, may ever be felt as a caution.'

† 'A Welch writer has volunteered in the cause, and attempted to vindicate this very unworthy man, by saying, that "one of the women thus ironed, was young and stout, and refused tamely to submit to be double-ironed; in consequence whereof, the gaoler was obliged to get assistance to effect it." He ridicules the idea of giving money to a prisoner on discharge, and he even compliments the gaoler for his *humanity*. *Noscitur à sociis!* Who has not heard of the famous Owen Glendower? He, too, was a gentleman of Wales, and very apt to assert what few could easily believe: and to him, it is said, the gallant Hotspur addressed that never-to-be-forgotten precept of sound morality,

"Oh! while you live, tell truth, and shame the devil!"

its inmates, of the miserable and obscure gaol of Castle-town, in the Isle of Man; a place, wretched and obscure as it is, yet deserving of celebration as the scene of the long imprisonment and great sufferings of the venerable Bishop Wilson, who was committed to it in the year 1722, for refusing to pay a fine which he believed to be unjustly levied. We can, however, do no more than refer our readers to page 112 of the volume before us, and express our earnest wish, that the notice which Mr. Neild has there taken of this existing scandal to humanity, may excite attention in a quarter from whence reformation may spring.

But the reader is not to congratulate himself on the imaginary absence of such evils as those to which we last called his attention, from all, or even from many, of our English gaols. In the account of the *new* city gaol at Chester, for example, we meet with the following animadversion.

‘ From past circumstances let me now revert to some that actually tend to disparage and deform this modern prison; in which, with regret, I find neither the act for preserving the health of prisoners, nor the clauses against the use of spirituous liquors, are as yet hung up. No bath provided, nor oven to purify foul or infected clothes. Neither debtors nor criminals, in gaol or bridewell, have coals allowed, or any fuel whatever. No soap, or towels, for personal comfort and cleanliness. No employment furnished, to prevent the bane of idleness; and even if the debtor can procure it from without the prison, he must pay one shilling per week to the gaoler, *for his permission* to work:—a hard tax upon industry! But, in January, 1809, it was exacted from five debtors, a hatter, a limner, a wire-worker, a taylor, and a cabinet maker.

‘ Here are no books for a visiting magistrate to enter his remarks, or to specify the attendances of chaplain, surgeon, &c. The court-yards want paving with flag-stones (of which there are plenty in the neighbourhood); and, having only mud-bottoms, it is difficult to keep the prison clean.

‘ I was sorry to be informed, that the indecent, immoral, and unmanly practice of *whipping the women* in the bridewell, is still continued, in defiance of the act, 32d Geo. III. which expressly prohibits it.’ P. 132.

We do not wish to multiply these disgusting instances; but the great public importance of the gaol at Newgate seems to demand, that we should take notice of the abuses which Mr. Neild has found still existing even in the present improved condition of that prison.

‘ From the frequency of my visits to this much-interesting

gaol, I have so often witnessed the very distressful state of apparel, and filthy appearance of the poorer females, particularly convicts, crowded together in few rooms, like sheep in a pen, that it was matter of surprise there should be, comparatively, so small a number on the sick list, or that the gaol fever did not prevail. One half of the prisoners, especially the women, are miserably poor; and, having pawned or sold their apparel, are covered, and scarcely covered, with rags. To prevent a circumstance so very offensive, every *criminal*, at least, should be clad in some uniform, that could not be disposed of; and their own clothes, tied up in a bundle, laid aside during their stay, and exchanged, upon their quitting the prison. This, also, might be very beneficial to the more indigent *debtors*, who, in any prison, are, with great difficulty, to be kept in a state of cleanliness.' P. 427.

The want of a good thorough air in this great prison is also remarked; and the possible acquisition of a considerable additional space, in a yard, or area, belonging to the College of Physicians, suggested. We have not heard whether this suggestion has met with any attention, or whether the proposed improvement is indeed actually feasible.

One of those abuses which Howard most strongly discountenanced, and used his best endeavours to reform, is the practice of confining lunatics in the same prison, and even without the common separation of classes with debtors and malefactors. We believe, that there are now few counties in the kingdom in which proper distinct receptacles are not appropriated to the habitation of this most unhappy class of prisoners. Nevertheless, in some places, this flagrant abuse is still suffered to continue; and Mr. Neild has very properly noticed the instances in which it has occurred under his own observation. Thus, at Cardigan, he observes,

'A lunatic was here confined with a felon! No particular care seemed to be taken of the maniac; although, probably, by medicines, and a proper regimen, some, at least, of this melancholy description, might be restored both to reason and usefulness in life.'

Among the *few* defects which he discovers in the generally excellent prison of Lancaster Castle, it somewhat surprised us to meet with a similar subject of complaint.

'There is no suitable recess yet provided, where a person deranged in mind can be kept separate from other, *self-created*, prisoners. At my first visit in 1805, there were no less than five maniacs, two of whom were furiously frantic. From the want of proper places to keep them retired, I could conceive,

that the personal safety of the keeper and his turnkeys may, at at some time or other, be greatly endangered. I am anxious to leave it on record, that to my mind it appears very desirable that beings of this most pitiable description should be kept either in a hospital, or as similar to it as possible: I mean, in some retired seclusion; where, by medical aid and a continuation of suitable treatment, they might be rendered far more comfortable than the best regulations, even of Lancaster Castle, can afford.' P. 329.

In the account of Montgomery Gaol, a most revolting description occurs of the treatment of lunatics confined in that place also promiscuously with its other inhabitants; but enough has already been said on the subject.

Mr. Neild is treasurer of the benevolent society instituted for the relief of persons imprisoned for small debts; and he has made the cases of persons in that unhappy predicament, an object of his most peculiar care and attention. Prefixed to the state of prisons (from which we have just been making such ample quotations), are two very valuable treatises, entitled "*Remarks on Courts of Conscience*" and "*Observations on Civil Imprisonment*," from each of which we would gladly make considerable extracts; but the length to which our contributions on the main part of his work have already extended, must plead our excuse.

The table which is subjoined, must, however, forcibly attract the consideration of all thinking men to the subject. It is indeed a document, undoubtedly authentic, and, as we conceive, of very essential importance to the cause both of humanity and sound policy. By it, the following results are made manifest. The number of writs for the arrest of debtors on mesne process issued in a single year, *for debts under £30*, was 7638 in the county of Middlesex alone, and 114,570 in the whole kingdom. The number of prisoners remaining in bail for debts *to the same amount*, during the same period, was 823 for the county, and 12,345 for the whole kingdom. For debts above thirty pounds, *and under fifty*, the respective numbers are about one half of the preceding; for debts above fifty, and under £500, rather less than one half; for debts above £500, *not more than one-twentieth*; so that of all the persons against whom process is commenced, and also of all those who are retained in prison for debt throughout the kingdom, *at least one half* are so sued and imprisoned *for debts under £30*! Besides,

'In 1793, the number of bailable writs and executions for

debts from £10 to £20 in Middlesex alone, amounted to 5719; and the aggregate amount of debts sued for, was £81,791. The mere costs of these actions, *although made up, and not defended at all*, would amount to £68,728; and, *if defended*, the aggregate expence to recover £81,791, can be no less than £285,950—i. e. *more than three times the amount of the debts sued for.*

Such a statement as this, a statement founded on the most unquestionable basis, is surely enough to make the staunchest advocate for the facilities and security given to trade by the institution of petty courts for the recovery of small debts, that is, of debts from £10 downwards to forty shillings, hesitate and inquire—and we should hope, that such a statement cannot have gone forth, as it now has, under the venerable name of Mr. Neild, without awakening the legislature to a consideration so momentous.

There is another sort of confinement for debt, which, notwithstanding the cause of action is comparatively inconsiderable in amount, deserves, if possible, the more serious consideration of every reflecting person; as chiefly falling amongst labouring husbandmen and working mechanics, the very strength and sinews of the country; but who, having no visible estates of their own wherewith to support themselves and their families, are unacquainted with the bread of idleness; who can only be maintained by their daily toil; and who, in this respect, may be truly said to come most immediately within the letter of that divine infliction upon the first offenders of mankind: “In the sweat of thy face shalt thou eat bread.”

Such is the description of persons who are aggrieved by the many gross and flagrant abuses of the institution which forms the subject of our author's animadversion; and it is surely impossible to point out any class of society to which society itself is more deeply indebted for the preservation of all its blessings and comforts, or which it is reciprocally bound more carefully to protect and support. We again recommend it most earnestly to all those whose situation in life especially imposes those high duties upon them, to peruse attentively the whole of what Mr. Neild has written on the subject, and to give to the reforms and corrections which he has suggested their fullest and most weighty consideration. With this repeated admonition, we now close the volume before us; but only till some new occasion shall present itself of recalling our attention to some of the great mass of important materials which it contains.

ART. II.—*Athenæus à Schweighæuser.*

(Concluded from p. 77.)

III. IN this the last, and necessarily the most extended portion of our survey, we have pledged ourselves to enter upon a discussion of the excellencies and defects immediately exhibited by Mr. Schweighæuser in his notes; and, in so long a work, as it is impossible for our limits to comprise the whole, and as we find the first book of the epitome already pre-occupied in print by a brother critic, we shall confine our researches to the annotations on the second.

This book opens with the etymology and praises of wine. Our English word is derived through certain stages from οἶνος, which Nicander of Colophon, has told us is derived from Cœneus, one of the earliest of sots.

‘Οἶνους δ’ ἐν κοίλοισιν αποθλίψας δεπασσιν
οἶνον ἐκλήσε.’

The professor does not astound us with his truism, that ἐκλήσε is derived, as well as κεκληκα, from κλεω, though καλεω generally runs away with the honour.

‘Επωνυμον, ὡ δεσποτ’, οἶνος Οἰνεως.’ P. 133.

The professor lets off this terrible false quantity very easily; he prints it, as we have presented it; and seeming to think there *may* be an error, though he hardly allows it, surmises that a δ’ or γ’ may have slipped out after ἐπωνυμον. We will venture to read,

‘Ω δεσποτ’, οἶνος Οἰνεως ἐπωνυμον,’

which will give us a regular senarian iambic, without any other correction than transposition.

P. 134. A correction of the last line of the quotation from Diphilus, struck us some years since:

‘τον τ’ ἀσθενῆ TOAMAN TI, τον δειλον θρασειν.’

Θρασειν is the MS. reading—what if we correct τολμωντα? Poor Schweighæuser hammers and hammers upon the infinitive and adjective, without stumbling on this most evident alteration.

In the citation from Cheremon, Mr. S. is undoubtedly right in rejecting the distich proposed by Grotius, and reading only the second line; perhaps we would admit τοῖσι χρωμένοις, as a preceding hemistich; which may seem to be confirmed in the same page from Mnesitheus, with whom it terminates a verse. From this author, p. 136, we must cite a most inadmissible correction:

‘εὐθυμῖαν φερεῖ γ’, εἰαν δ’ ὑπερβαλῆς, ὑβριν.’

The professor would unaccountably read φερεῖ *αν*. The verse requires some other emendation.

The verses of Eubulus on the influence of each successive glass of wine, put us in mind of Martial's

‘*Nævia sex cyathis, septem Justina bibatur,*

and of George Harding's most happy parody of those verses applied to the daughters of Job,

‘*Sex Jemima scyphis, septem Chezeia bibatur,*

Ebrius est, si quis te, Cherenhappuck, amet.’

Such a name as that lady's, undoubtedly

‘*ὑποσκελίζει ῥαγα τοὺς πεπωκότας.*’

P. 138. For καὶ εὐφρονες Ωραι, the professor should have printed καὶ εὐφρονες.

In his remarks on the five verses of Panyssais quoted by Athenæus, p. 141, we are surprised at the professor's lamentation at not possessing that most trumpery book, Winterton's Edition of the *Poetæ Minores*: Brunck has published this fragment in his *Gnomic Poets*.

P. 146. Mr. S. refers us to the Bipont edition of Plato; and we shall take this opportunity of congratulating men of Greek literature on the reprint of the scarce volumes. In consequence of the mode in which the Philosopher was originally published by the Deux-ponts Society, those volumes which were most popular were soon bought up, and the sets were broken; but we have been given to understand that the scarce tomes are now republished, and that the whole works of this mighty author may be procured in 8vo. at a moderate price.

P. 148. The verses of Anaxandrides, printed formerly as prose, Casaubon first reduced to metre. We would prefix Θέων from the prose,

—— ‘*Θέων το νεκτὰρ ἐσθίω, πανν.*’

Had we an elegiac poet in hand, we should much suspect the

—— ‘*οὐ ποτον, ἀλλὰ τροφὴν,*’

immediately preceding.

P. 149. ‘*Ἐκ τροφῆς ξηρὰς οὐτ’ ἀν σκωμματα γένοιτο, οὐτ’ αὐτοσχέδια ποιήματα· ἀλλὰ μὴν οὐδὲ κομπός, οὐδὲ ψυχῆς ἀλαζονεία.*’

Our German doctor nimbly skips over this passage. But it required his deepest unravelment. There can, we think with old Dalechamp, be no doubt but some good verses lie concealed here. This is not the *sermo pedestris*

of Athenæus, as must be clear to all who are even slightly conversant with his style. It would be difficult, however, if not impossible, to restore this passage to metre, as it now stands. Might we indulge in conjecture, we should be inclined to throw all the blame on the epitomiser, who, possibly, having a long metrical passage on a worn-out subject before him, levelled into his own hopping prose the fragments of dilapidated poetry.

P. 151. To the fragment of Bacchylides, in these lines,

‘ πυροφοροι δε κατ’ αἰγληντα

ινες αγουσιν απ’ Αιγυπτου

μεγισον πλουτον.

the professor has the following note :

‘ Ad αἰγληντα intellige ποντον. Eadem notione μαρμαρεν ἀλα Homerus dixit. Ista ellipsis si cui durior videtur, videat possitne αἰγληντα ad μεγισον ποντον referri : quod quidem si nullum incommodum haberet, percommode κατ’ ad verbum αγουσι referretur, ut intelligeretur καταγουσι domum advehunt, in portum advehunt.’

This will offer a tolerable sample of the wary, not to say the foolish mode, of note-writing employed by a man who is not at home with his subject. The wretched repetitions of *referri* and *referretur*, of *incommodum* and *percommode*, will naturally be observed. How can we expect a tone of confident decision on great points, when on one open even to a sciolist, such hesitation is exprest? Ποντον then cannot be the ellipsis; and μαρμαρεν ἀλα is no illustration whatever, as a child could have informed the professor; but αἰγληντα evidently refers to πλουτον, as Pindar might have informed him, and κατα is regularly divided from αγουσιν, by the figure *Tmesis*. The remainder of this note, and poor Schweighaeuser's miserable confessions, excited our risible faculties, as they will no doubt do those of the reader.

‘ Pro απ’ Αιγυπτου mendose επ’ Αιγ’ habent nostri codices. Ibidem cum in Ed. Cas. αγουσι expressum esset, Brunckius elisâ ultimâ vocali αγουσ’ edidit: quod sine causâ idoneâ factum Ilgen censuit; versum esse monens dactylicum trimetrum hypercatalecticum, vel, si media vocis Αιγυπτου corripatur, logædicum. Ego, qui in doctrinâ de lyricorum metro prorsus me hospitem debeo profiteri, quæstionem illam judicare non præsumens, cum vidissem illud αγουσι temerè ex ed. Bas. in editionem Casaub. irrepsisse, satis habui αγουσιν e Venetâ restituere.’

'Tis true 'tis pity, pity 'tis 'tis true,'
that this unfortunate extract shows Brunck as ignorant almost of lyric metre as 'the professor of the institute of sciences and arts.' The reader may ask why he did not fly in his distress to Herman; the solid Herman, alas! as we are told in the introduction, was no more

'Herman, the woods,' &c.

P. 153. Athenæus is very rarely read, or the position of the following prose into verse by Grotius, with the simple omission of γαρ, and insertion of τις γινετ', for γινεται, would have become proverbial for its fatuity. Groot must have put on the uncouth ears of Midas for the season.

'συνεχως [γαρ] μεν επιπλαμενος ανθρωπος, αμελης
τις γινετ', υποπινων δε πανυ φροντιστικος.'

A boy from Dr. Cutler's school at Sherborne, some years since, being entered at Eton with the character from his late master of a good proficient in verse-making, was employed immediately by his tutor in a trial of his skill. The subject was Friendship; and he soon knocked off the following hexameter:

'Amicitia est adulationi similis, et sæpe decipit homines.'

We can suppose that Groot felt a similar satisfaction when he had come down to φροντιστικος, with that which tickled the Sherborne aspirant on his arrival at homines.

P. 165. 'επει δε σηκων περιβολας ημειψαμεν,
υδωρ τε ποταμου σωμα διεπερασαμεν,
και ημων δε πασα δυναμις εξ υδατων αρδεται.'

The professor, by making a verse, proposes for the last line, the following inadmissible correction:

'χ' ημων δε πασα δυναμις υδατων αρδεται.'

There are yet three errors—the και in the commencement of the verse before ημων—the baldness of υδατων without εξ—and the perfect nonsense and incoherence of the text, with what precedes. One commentator would refer it as a prose explanation to a passage from Pindar previously quoted. But this is too violent. We should conceive και to connect two distinct quotations thus, the line cited not being legitimately concluded by the citer,

'και
ημων δε πασα δυναμις εξ υδατων—
αρδεται—'

or perhaps αρδεται crept into the prose text for πελει.

P. 175. —'σomas σγκιφαλω χρησας ποιειν.'

So Schweighauser reads instead of ποιων. The former reading, however, is not entirely due to him, for so the very verse is read, repeated in the XV book of our author; where, by the way, we are told that the play of Alexis, whence the citation is taken, was called ἡ Πονηρα, 'The Wicked One.'

P. 180. For ποιητικας, which spoils the metre, admonished by Casaubon, and the MSS. (which however give the plural) the professor very properly reads ποιητην.

P. 182. We are dissatisfied with the alteration of εἰτ' into the open και, for the purpose of making Phrynichus write trochaics.

‘ΦΡΥΝΙΧΟΣ

ΕΠΤΑΚΛΙΝΟΣ ΟΙΚΟΣ ΗΝ ΚΑΛΟΣ, ΕΙΤ' ΕΝΝΕΑΚΛΙΝΟΣ
ΕΤΕΡΟΣ ΟΙΚΟΣ —'

But the next alteration is most judicious. The verses of Eubulus, which were heretofore read as prose, form now two correct iambics and a half. Brunck would spoil all by unmetrically reading Σικελικον for Σικελικα.

P. 183. The words of Amphis are printed, as in Casaubon's text,

‘οὐκ ὑποστρωσσεις ποτε τρικλινον.’

They should evidently be read thus,

‘οὐχ ὑποστρωσσεις ποτε
τρικλινον;’

P. 184. On HIERONYMUS and the Delphic epigram, we have a good note, and one which may serve as a specimen of the professor's reading.

‘και ην Ελικων υιος Αεσα, ὡς φησιν Ιερωνυμος. εν Πυθοι γουρ επι τινος εργου επιγεγραπται’

Τευξ' Ελικων Αεσα Σαλαμινιος, ὦ ἐνι χερσὶ

Ποτνια θεσπεσιν Παλλας ετευξε χαριν,

HIERONYMUS scriptor, quem citat, *Rhodium* esse videtur; qui epigramma istud fortasse εν τοις Ιστορικοις Υπομνημασι retulit, quæ alibi laudavit Athenæus. Sed de his, et quæ sunt ejusdem generis, olim, si Deo placet, in auctorum indice; quibus usus est Athenæus, dicetur. In *Delphico epigrammate* perperam vulgo ὦ ἐνι χερσὶ legitur in edd: et MSS. Rectè vero Brunck in *Analectis* T. III. p. 192, ὦ ἐνι χερσὶ edidit, cui præiverat Eustath: ad Od: A. p. 32. 31. Quod Salaminus Helicon dicitur, de Salamine Cypri accipiendum esse e superioribus intelligitur; nec ex alio auctore (quod Casaubonus existimasse videtur) hoc adnotavit Eustathius.

But alas! for Mr. Schweighaeuser—in his attempt, in the very next note, to reduce Ehippus's words into verse, he has made, in less than two lines, we know not how many blunders!

‘Ὡς ἐγὼ σκίρω παλαι, ὅπου ῥοδοπνοα στρωματ' ἐστὶ, καὶ λουμαι μυροῖς ψακαστοῖς. φησὶν Εἰπππος.’

Thus, says the professor, *these verses might be disposed,*

————— ‘ὥς ἐγὼ σκίρω παλαι, ὅπου
ροδοπνοα στρωματ' ἐστὶ, καὶ λουμαι μυροῖς
ψακαστοῖς.’ ———

First then, he would leave the αἰ of παλαι open before ὅπου. How he would scan the second line we cannot conceive; but, at all events, he would make ῥοδοπνοᾶ short before στρω. λουμαι he would call an Atticism for λουομαι; and poor ψακαστοῖς, we suppose, he would make an Anapest, with the α short before στ. We cannot, through the whole body of notes, produce a stronger instance, in so short a compass, of obtrusive ignorance. Immediately afterwards, we meet with a passage from Aristophanes, which is printed as prose; it might commence

‘ὅς παννυχίζων ἡδυοσμίοις στρωμασί?’

P. 189. Δαμασκηνα. These are the κοκκυμηλα. In addition to the references given by the professor, let the student advert to the Scholiast on Theocritus.

The following note to p. 192, is very curious; and would only lose by translation:

‘Θεοφραστος ἐν τῷ περὶ Φυτῶν. Ἰδίου δὲ τῇ φύσει δένδρον ὁ κερασὸς ἐστὶ, καὶ μεγεθὲι μέγα· καὶ γὰρ εἰς εἰκοσὶ καὶ τεσσαρὰς πήχεις αὐξέται. φύλλον δὲ ὁμοίου ἔχει τῷ τῆς μεσπιλῆς· σχληρὸν δὲ καὶ παχύτερον. φλοῖον δὲ ὁμοίου φιλύρα. ἀνθος δὲ λευκόν, ἀπὶ καὶ μεσπιλῆ ὁμοίου, ἐκ μικρῶν ἀνθῶν συγκειμενόν ΚΗΡΙΩΔΕΣ. (Ed Cas: C. 50.) Θεοφραστος. vide Hist. Plant. III. 13. *Cerasi florem* dicit ex μικρῶν ἀνθῶν συγκειμενον, ΚΗΡΙΩΔΕΣ. Cum perperam olim apud Theophr. ΚΗΡΙΩΔΕΣ legeretur, monuit Casaub. corrigendum id esse ex Athenæo. ΚΗΡΙΩΝ Græcis *favus* dicitur, non modo *apum*, sed et *vesparum*; quâ de familiâ est genus quoddam solitariè viventium, quæ favum sive nidum construunt flori ferè similem, pediculo insidentem, et super eo veluti in umbellæ formam expansum. Cum his, ut videtur, potissimum conferre Græci solebant tam *flores* eos, quos proprio nomine *umbellatos* vocant recentiores botanici, quam alios quoslibet qui similem ferè speciem utcunque referunt.

Eodem modo *cerasi florem* κηριωδη vocat Theophrastus, id est, exteriori habitu κηριον referentem. Pari modo idem eodem cap. 13. lib. III. de Sambuco ait: το δε ανθος λευκον εκ μικρων (sic recte ibi editt. veteres, non μισκων, ut posteriores) λευκων πολλων, επι τη του μισχου σχισει ΚΗΡΙΩΔΕΣ. Idem III. 12. postquam dixit Sorborum fructus racemis provenire similes, addit, πολλὰ απο της αυτης κορυνης, ωστ' ειναι καθαπερ ΚΗΡΙΩΝ. Herodotus II. 92. in plantæ ejusdam aquaticæ descriptione ait ὁ καρπος γινεται ΚΗΡΙΩ σφηκων ιδεαν ομοιοτατον. His locis, quæ ad illustrandum vocabulum ΚΗΡΙΩΔΕΣ Casaubonus collegit, adjecit idem vir doctus alium de fabâ Ægyptiacâ ex Theophr. IV. 10. Cujus partem etiam Athenæus noster initio libri III. citavit, sed ibi quidem alia ratio est.

The citations of Casaubon are well put together by Mr. Schweighaeuser, and we think the question of the application of the adjective ΚΗΡΙΩΔΕΣ to plants is now satisfactorily put to rest.

P. 194. We must note another sad mistake of the professor's. In drilling a quotation from Aristophanes into an Anapestic line, he leaves ορεσιν a tribrach before αυτοματοισιν!! For φουεται, we should prefer φυνται.

In the verse of Theopompus, read with the professor τρωγουσι for τραγουσι. Taking occasion from two, the most easy iambs, from Amphis, the professor ludicrously reads us a lecture upon metre. His truisms are very laughable. The lines are,

‘ὁ συκαμινος συκαμιν’, ὅρας, φερεῖ
ο πρῖνος ακυλους, ὁ κομαρος μιμαικυλα.’

On which, he remarks, that

‘Gentlemen who are not very ready at quantity should recollect that in συκαμινος and συκαμινον, the syllables συ and μι are long. Πρῖνος,’ he adds, ‘is commonly written with an acute accent, though the verse shews that it ought in this place to be circumflexed, for the following word ακυλους has its penultima short, so that the second foot is a Tribrachys.’

Can such a show of learning impose on a child?

P. 195. Τρεις ὁι Γραικοι. It was well observed of old by Casaubon, that Γραικος sounded in Greek parallel to the term of derision *Græculus* in Latin. Τρεις ὁι Γραικοι then is commensurate to vos *Græculi*, not to the vos *Græci* of the Latin beneath Schweighaeuser's text, So Plutarch in his Life of Cicero,

‘Γραικος και σχολαστικος.’

P. 197. ' Ἀνὴρ δ' ἐκεῖνος ἦν πεπαιτερος μορων.'

says Æschylus of Hector, in his lost drama of the *Φρυγες*. And Theocritus, when talking of a *homo exoletus*, calls him ἀπίοιο πεπαιτερος, Id. VII. 120, *piro mollior*. Our own phrase will here possibly occur to the reader, in reference to old debauchees, 'as rotten as a pear.'

P. 198. ' το μορον το βατωδες, ξηρανθεισης της σφαιρας της συκαμινωδους, σπερματικας εχει τας συκαμινωδους διαγονας, καθαπερ υφαινουσας και διαφορας εχει,' &c.

This is a desperately corrupt passage. Casaubon ingenuously confessed that he could make nothing out of it. Schweighaeuser also allows the difficulty, and his inability to cope with it. Notwithstanding which avowal, he boldly sets about the task, and not content with cutting and slashing most unmercifully, he inserts his crude conjectures into the text. From an idea of Hoffman's, he would read σπερματικας εχει τας κεγχραμιδωδεις διαγονας, [qu. is not Διαγονη an ἀπαξ λεγόμενον?] or, what comes to the same, κ. ε. τ. σ. For υφαινουσας, he would read υφαντους, which he foists into the text; as also, διατροφας for διαφορας. Hoffman, with more sagacity, transformed διαφορας into διαφυσεις, conceiving the meaning to be '*tubercula illa, quibus totus est compactus fructus, quasi e segmentis seu tessellis quibusdam, seu opere textorio.*' Still the passage, taken as a whole, is incomprehensible; and we will take this opportunity of protesting against those conjectural and flimsy alterations, which in this instance, and in many others, Professor Schweighaeuser has, by his insertions, laid to the door of Athenæus himself.

P. 200. ' Φρυνιχος

τους δε γομφιους απαντας εξεκοψεν, ως ουκ
αν δυναιμην Ναξιαν αμυγδαλην καταξαι.'

The measure of these lines requires some consideration. Schweighaeuser prints them as tetrameter brachycatalectic trochaics. The commencement of the second line with αν is to our minds a sufficient refutation of this position. Casaubon would make a trifling insertion, and convert them into iambics, thus,

— ' τους δε γομφιους
απαντας ουτως εξεκοψεν, ωστε νυν
ουκ αν δυναιμην Ναξιαν αμυγδαλην
καταξαι.'

But what, in the name of patience, are we to do with κα-
ταξαι—a difficulty that does not appear to have been fore-
seen by either of the learned editors? That they are
iambics indeed we have no doubt; and none also that
Pierson, in his notes to Moeris Atticista, has hit on their
right and lawful measure,

‘ και τους γε γομφίους απαντας εξικοψεν, ωσε
ουκ αν δυναιμην Ναξιαν αμυγδαλην καταξαι.’

P. 55, (Ed. Cas.) The reader may be curious to see an
alteration made by the famous modern learned Greek,
Coray. We highly approve the reading, in opposition to
Mr. Schweighaeuser. In a quotation from Diphilus, we
have,

‘ ροδα, ραφανιδας, Σερμοκυαμους, στεμφυλα,
αλλως απαντα μαλλον, η ταυτας τρεφειν.’

For αλλως, which apparently has little or no business here,
Coray would amend the text by αλμαδας.

P. 227. When philosophy is introduced as busying her-
self in a discussion about the *Cucurbita*, we are presented
with some very entertaining Anapests from Epicrates.
These were sadly confused by Casaubon; and are not
much less so by his successor. We could enlarge to con-
siderable length on his errors on these few lines, but we
are admonished by the present size of our article to con-
fine ourselves to one conjectural blunder. The verses
begin,

‘ Τι Πλατων,’

evidently belonging to somewhat which preceded in Epi-
crates. Now says Schweighaeuser,

‘ in vers I. paulisper hæseram, cum sit τι Πλατων singulus pes
anapæsticus, ubi duo saltem, qui monometrum efficerent, ex-
pectasses. Eum fortasse decurtavit Athenæus. Equidem τι δε
δη ο Πλατων malueram.’

This, we are convinced, would not be believed, unless
we had cited the professor's very words. The τι δε δη be-
fore ο (which, by the way, has no business whatever in the
text,) he evidently intended as an anapest!!!!!!

P. 242. Schweighaeuser strives hard to make the ρα in
ασπαργος long. But it is in vain; and we cannot consent
without reason, to part with a very good brachycatalectic
tetrameter iambic.

‘ ασπαργος ηγλαιζειν, ωχρος εξηνηθη τις.’

By some error, this word is edited ασπαργγος in Julius

Pollux. Which said error is about as much authority, as if the professor should take his precedent from certain vulgar English house-wives, whose term is *Asparāgrass*.

P. 244. Βολβοί. In addition to what is said here on bulbs, see an excellent note to Longinus—Ed. *Toupe*.

P. 250. Συκαλίδες, *Ficedulæ*. The modern name of these birds is *becca-fico*, and they are esteemed a great rarity abroad, when fully fattened with the fig, at the present day. We learn what the Romans thought of them from Juvenal, where he adduces them as a mighty example of a luxurious palate.

— 'côdem jure natantes
Mergere ficedulas didicit, nebulone parente,
Et canā monstrante gulâ.'

These, and similar illustrations, are entirely overlooked by Mr. Schweighaeuser; indeed (though to us they frequently relieve the long tedium of critical inquiry,) they do not seem at all suitable to modern German taste. He has indeed cited *Pharicum Acetum* from Juvenal.

With one more extract from Mr. Schweighaeuser's body of criticism, we will close our extracts. And this will give a strange instance of his sagacity in discovering a false quantity in the word Λαερτα, and at the same time attempting to bolster up the quantity of φιλον, which is totally unprosodiacal, and inadmissible. Let us have his last words.

P. 263. — 'ποποτ' εἶδες [εἶπε] μοι'

τον ἀνδρα, παι Λαερτα, φιλον ἐν Παρω.

Vers. 2. vero idem Casaub. pro φιλον, quod habent libri omnes, φίλος legebat, jungens παι Λαερτα φίλος. Sic et Palmerius l. c. nisi quod pro Dorico genitivo Λαερτα communem et Atticum Λαερτου posuit; vertitque, quemadmodum haud dubiè Casaubon. Etiam acceperit *O fili Laertæ amice*. Ubi tamen non ferendum mihi visum erat nomen φίλος in nominativo casu junctum cum παι, quod in vocativo positum. Quare librorum lectionem φιλον tenui, ad ἀνδρα referens. Et hactenus quidem bene, ut puto. Sed metrum denuo sub examen revocans, intelligo, eundem *versum secundum*,

τον ἀνδρα, παι Λαερτα, (sive Λαερτου) φιλον ἐν Παρω,
habe adfectum esse, quæ ferri non possit, nempe trochæo, aut certè spondæo in quartâ sede. Nam in φιλον quidem prima non necessario brevis est, sed produci etiam ob liquidam literam λ possit: at præcedens syllaba (sive Λαερτου sive Λαερτα legas) haud dubiè longa est: unde fit, ut quartus pes NISI TROCHÆUS,

certè spondæus sit, quod perinde contrà senarii iambici normam est.'

Thus far have we travelled, having taken the most prominent instances from the II. Book of Athenæus, of the powers of the annotator; but had we descended to *minutiæ*, even in this book we might have extended them ad infinitum. It now remains to give our general ideas of the execution.

The notes and remarks which we have chiefly cited have referred to fragments of poetry; and herein the reader is now made as capable as ourselves of deciding the utter inefficiency of Mr. Schweighaeuser for his task, as an editor of Greek comic αποσπασματα. He not only has no idea of the most common rules of the easiest metres, the iambic, trochaic, and anapestic, but he seems totally unacquainted with the powers and prosody of the φωνηεντα αμφιβολα. In Attic Greek he is throughout wofully deficient; the doctrine of the augment he appears not to have troubled himself about: and he places diphthongs and long vowels before other vowels in verse with the same facility and *non-chalance*, that he would place a simple α or ε before a consonant. Σ, with a consonant following, does not, in his estimation, lengthen a previous vowel; and when he wants to botch, he feels no reluctance, be the sense what it may, to sound his drum and recruit manfully among the τ*ε*'s, δ*ε*'s, and γ*ι*'s. Add to this, that much which he has printed, as prose, is really verse; and more than once, we are inclined to apprehend, that he has tried to lick most incurable prose into metrical shape.

Yet withal he is very ingenuous; and even in his faults, there is a simplicity which denotes a good and a fair man. When he is in a hobble, and beset with difficulties on all sides, he utters such plaintive notes, that we cannot find it in our hearts to stick more thorns and briars into his sides.

We have hitherto been talking of his metrical failures. In other portions of his work, his learning and industry are most respectable. Where it was necessary to read Hippocrates, Theophrastus, or Aristotle, for illustration of his author, or to pore over modern criticism, he has conscientiously discharged his duty. He has been scrupulous indeed to a degree of exactitude in botany, without overloading his pages, which we never saw surpast. The dulness of Heyne has no place in his annotations; and he has equally steered clear of the flippancy of Brunck. We

do not mean to characterize his style as lively by any means; but it is of so sober and patient a nature, that it will satisfy and never disgust the inquirer.

Messrs. Treuttel and Würtz have informed us, that Mr. Schweighaeuser is to have the superintendence of the projected edition of Herodotus at Strasburgh, which is to be reprinted, with additions, from the Wesseling folio, in the octavo form of the other Greek Bipont Classics. We rejoice at the selection of this man's talents for such a work, and shall be happy to report of him again in our Review. In earlier days, he did much for Appian and Polybius; and we have no doubt but his efforts will be equally successful in the illustration of those parts of Herodotus where Gro-novius and Wesseling still wander in the dark.

The style of printing of this long work, is excellent and correct: the indices in the last volume we again report to be most carefully and correctly digested. We should indeed have preferred the Latin (but with many emendations) in a separate volume; and we are inimical to the division of sundry long tetrameters into two lines for want of room. This defect obtrudes itself every third or fourth page; and in such instances a less type should have been employed.

It was at one time in our contemplation to have included in this Review the *Addimenta* of Jacobs, printed on two papers of different quality, purposely to form a fifteenth volume to this edition of Athenæus. But, on turning over its pages, and reflecting on the length to which our present article must necessarily run, we deemed that a mere mention of it, as a useful supplement to Schweighaeuser's notes, would, in this case, be sufficient.

ART. III.—*An Account of Ireland, statistical and political,*
By Edward Wakefield. London, Longman, 1812.
2 Vols. 4to. £6 6s.

THE information which Mr. Wakefield has thrown together in these volumes, would be sufficient to freight the shoulders of a porter; for it relates not merely to Ireland, but to almost all parts of Europe, Asia, Africa, and America. Mr. W. hardly touches on any subject on which he does not collect from all quarters, either from the stores of his own reading or from the reading of other people, all that has the most distant relation to the subject, and sometimes that of which the relationship is so distant, that

it is difficult to trace by what association of ideas he was led to introduce it into a statistical and political account of Ireland. Ireland, to be sure, is one of the parts which enter into the composition of this terraqueous globe; and so far as what relates to the whole, has some relation to the parts, what relates to any distant part of the terraqueous globe as to Italy, or Russia, or Mexico, or Peru, may be supposed to have some connection, however remote, with the statistical or political situation of *Green Erin*.

But, though this may be true, still we do not think, that Mr. Wakefield has exhibited much sober judgment, in mixing up with his statistical and political account of Ireland, so much extraneous matter relative to other near or distant regions. What Mr. Wakefield undertook to describe, was the actual state of Ireland, in order to make its moral and physical culture, the condition of its inhabitants, and the products of its soil, better known than they are at present in this country. But, might not this end have been obtained by Mr. Wakefield, and with much more expedition by himself, and with much less expence to his readers, if he had confined his attention strictly to the subject immediately before him, instead of scattering his own thoughts as well as those of his readers over the four quarters of the globe, and traversing, as if he had got into the chariot of Medea, every region which his caprice might prompt him to visit? By this means, indeed, Mr. Wakefield has seized a favourable opportunity of showing his learning and of enumerating the titles of a pretty copious library; but the sedate reader is apt to exclaim *Cui Bono*, to what purpose is all this in a work which professedly treats of Ireland, and in which, accordingly, we do not wish to see jumbled together the desultory information of a universal dictionary?

Mr. Wakefield should remember, that there is a great difference between solid scholarship and empty pedantry; between superficial learning and real erudition. The pedant, who is vain of his acquirements, can easily spread his learning, such as it is, over a wide surface; for he has nothing more to do than to lay a number of title-pages before him, or to consult a number of indexes and glean a little from each, and if he get the patch-work put together in a quarto form, who will venture to say, that he is not a luminary of the first magnitude in the literary hemisphere?

Mr. Wakefield is evidently so well-informed with respect to the actual situation of Ireland, that we are very sorry that he did not confine his details to that subject, instead of so often diverting the attention from it by such a

diversity of extraneous particulars. Mr. W. might have been well-satisfied to receive his well-earned meed of praise from the large mass of matter which he has collected relative to the statistical and political state of Ireland, without going in quest of more uncertain and more evanescent celebrity by a vain display of classical learning, or of geographical, physical, and metaphysical science, more than the elucidation of the subject before him rendered absolutely necessary.

After a general description of the extent, divisions, and face of the country, distributed under the four provinces of Ulster, Connaught, Leinster, and Munster, and a brief account of the soil, Mr. Wakefield, in his third chapter, enters upon the bogs, which constitute one of the peculiar phenomena of the Irish soil. Before Mr. Wakefield sets his foot upon this subject, he thinks it right to tell us of all the bogs, marshes, or morasses, of which he ever either heard or read.

'Morasses, fens, bogs, and mosses of different kinds,' begins Mr. W. very gravely, 'are every where abundant on the earth; but particularly in the northern parts of Europe. In Asia and Africa, they are less numerous; but in America there are a great many, and some have thence been inclined to believe, that it was peopled at a much later period.'

The Pontine marshes, as might be expected, then dance upon the page, and are illuminated in a great breadth of note below, with such a brilliant assemblage of classical references as are quite sufficient to dazzle the vulgar eye. What the Irish agriculturist, who, in the intervals of his deep potations of claret, takes up the work, in order to learn how to improve his bogs, will think of this, we do not know; but as Mr. Wakefield's book is of large dimensions and ponderous bulk, we hope that he will not be present when the experiment is made, lest the irritated Hibernian should be tempted to make him feel the weight of his own composition. Mr. Wakefield, after showing his learning in the geography of bogs (not forgetting, that 'near the town of Raab, in Hungary'), makes a display of his acquaintance with the site of bogs as connected with historical events; and he tells us, that 'the celebrated Thomas Kouli Khan marched his whole army through a morass in the Persian province of Chorazan, but with the loss of many of his men and horses, which sunk, and were buried in the mud.' After many more such specimens of *sticking to the point*, and letting us know, that Britain was, 'in the time of the Romans, covered with fens and

marshes,' as 'we learn from Cæsar and other ancient authors,' (then another note studded with learned lore and bristling with Greek characters), and how the morasses of ancient Holland 'were frequented by numerous flocks of wild geese,' which supplied the abovementioned Romans with feather beds, &c. &c. Mr. Wakefield tells us, p. 85, that 'the bogs of Ireland are widely different in many respects from the fens of England.' * * * He then, p. 86, mentions a floating bog 'in the barony of Lindenburg,' a 'sour morass called Hohner-Modr,' and another marsh, 'called the Donaumoor,' 'between Ingolstadt and Neuburg,' when he again reverts to the Irish bogs, 'which consist of inert vegetable matter, covered more or less with unproductive vegetables, and containing a large quantity of stagnant water.'

Mr. W. afterwards digresses again to tell us of the different kinds of moss earths in Denmark and other places; but we shall not attempt to follow him any further in his excursive wanderings. What we have said may be sufficient to serve as a specimen of his propensity to fly off from the subject immediately before him, when an opportunity offers for crowding his page with learned references or displaying his book-lore. This propensity *not* to avoid a digression, and to take the circuitous route rather than that which leads straight to the point in view, is one of the prominent features in the present work; and therefore we feel, that we should not do our duty to the public, if we did not notice it; and notice it to condemn rather than to approve. When books are so infinitely multiplied and so exorbitantly advanced in price, every writer ought to make it a point of conscience to compress what he has to say within the smallest possible compass; and not to swell his work by extraneous matter beyond all reasonable dimensions.

The chapter which Mr. Wakefield has devoted to the consideration of 'Bogs,' is followed by one on 'Minerals.' We then come to a chapter on 'Climate;' and this occupies no less than ninety-seven pages, copiously sprinkled with extraneous matter, which has nothing to do with the *climate of Ireland*, to which the attention of the author ought to have been confined, instead of wandering over all the climates in all parts of the globe. Who, for instance, in a chapter which professedly treats of the climate of Ireland, would expect to find Mr. Wakefield crossing the Atlantic, in order to tell us, that 'in South America, the Cordillera of the Andes exhibits, at immense heights,

plains completely level; such as the plain of 8413 feet elevation, on which is built the city of Sante Fe de Bagota; or taking an excursion, into Turkey, in order to let us know, for our edification, that 'the air of the Morea is exceedingly temperate, and there is seldom any rain from April to August,' &c. &c.? All the valuable and pertinent matter in this chapter on the climate of Ireland might have been compressed into about one-tenth part of the space which Mr. Wakefield has occupied with the subject or rather with his digressions from the subject.

We select the following passages relative to the climate of Ireland.

'The general temperature in the vicinity of the capital, is somewhat less than the 50th degree of Fahrenheit's thermometer, and a mean of the hottest or coldest months of the year rarely varies more than ten degrees from this standard heat: winter therefore is usually accompanied by a temperature of forty degrees; spring and autumn of fifty, and summer of sixty; and the general heat of any single month of these seasons seldom varies much from the corresponding temperature of the particular season to which it belongs. Of these limits, the lowest is not sufficiently cold to check the natural herbage of the island, nor the highest powerful enough to parch the surface of a moist soil, or to scorch its luxuriant grasses. Hence the fields maintain a perpetual verdure, unimpaired by either solstice; the farmer is enabled to lay his lands under grass at almost every season, even at the commencement of winter, and the grazier never loses the benefit of his rich pastures at any period of the year, unless during the passage of a temporary drift of snow; so that horses, cattle, and sheep, attain, with little care, to a degree of perfection which they never acquire in other countries without great trouble and expence.'

'Severe frosts are unknown throughout the southern part of Ireland. It was the opinion of many gentlemen with whom I conversed, that such an event would be a great public calamity; for as the people have no expectation of any such event occurring, they never take the precaution of securing their potatoes, and consequently their whole stock of food would be destroyed.' * * * 'I have heard it asserted, that the great fecundity of the potatoe in Ireland is to be attributed to the absence of frost after the 21st of April; and in this opinion I believe there is much truth. Wall-fruit seldom ripens there; and peaches, nectarines, and apricots, even when brought to maturity in green-houses, are destitute of flavour; grapes out of doors I never saw, except at Wicklow. Myrtles, the growth of which is considered by many as a sign of a mild climate, are to be found throughout the south of Ireland.' * * *

* * * 'Though Ireland abounds with lakes and bogs, which

might be supposed to have some influence on the climate, and consequently on the animal economy of its inhabitants, it does not appear that it is any where particularly unhealthy. Bogs, so far from communicating any bad quality to the atmosphere, as is the case with many of the fens and marshes in other countries, seem to have a contrary effect; for it is observed, that the peasants who reside among them enjoy good health.' 'From its peculiar salubrity, the natives of this island are celebrated for *just symmetry of proportion* and an athletic frame; because, from earliest infancy to manhood a check is rarely given to the progressive increase of animal strength, or the *approximate form* of an undiseased body; from the same source those ardent passions and that flow of animal spirits which renders the natives of Ireland always cheerful, often turbulent and boisterous, the natural consequence of *uninterrupted health* and a vigorous constitution.'

Mr. Wakefield having talked above of the *uninterrupted health* of the Irish, tell us, in the next sentence, that as far as his 'own observation goes,' he has remarked, 'that typhus fever is common throughout Ireland;' that 'the Irish are more *subject to scrophula than the English*,' 'and that agues are prevalent throughout the south.'

In his seventh chapter, entitled 'Landed Property Rental, and Tenures,' Mr. Wakefield has given a list of most of the great landed proprietors in Ireland with the amount of their incomes. This exposition will, perhaps, in many cases, not be very agreeable to the parties concerned; and indeed we hardly see what end it can answer, except to swell the bulk of the work. This, however, is a point of some importance, when a man is *making* a book. And two such huge quartos as Mr. Wakefield has produced, could not well be expected to come from his brain, without many extraneous incrustations.

Speaking of the county of Cork, Mr. Wakefield specifies 'the large estates of the Duke of Devonshire and Lord Middleton' as 'the worst cultivated in the country;' and as every where exhibiting 'worn-down fences, filthy and disgusting cabins, and inhabitants whose wretchedness is seen in their looks.' In the county of Waterford, where the Duke of Devonshire is 'the greatest individual proprietor,' Mr. Wakefield again speaks of the lands of this nobleman as 'in a condition disgraceful to a civilized and cultivated country,' as 'grazed by a few half-starved cattle,' and exhibiting 'every appearance of wretchedness and misery that the mind can conceive.'

'I met a few lonely inhabitants who could not speak a single word of English, and as I was unacquainted with their native

tongue, it was impossible for me to obtain any information from them, either in regard to their situation or to the management of the estate on which they resided.'

We regret, that Mr. W. was not able to learn the system which was followed in the management of this property; by which, according to his representation, such pernicious effects have been produced. We have no doubt, that the noble proprietor himself would have been obliged to him for the information. Mr. W. mentions the large estate belonging to Earl Fitzwilliam, in the county of Wicklow, 'as, without exception, the best cultivated of all those' he had 'seen in Ireland.'

'Though I am not inclined,' says Mr. Wakefield, 'to be lavish of compliments, I will not hesitate to say, when I consider the situation of his lordship's Wicklow tenants, that he appears to me to take justice as the guide of his conduct, and to that chiefly I ascribe the admirable state in which I found his property in Ireland.'

We have no doubt but that the Duke of Devonshire, whose estates afford a sad contrast in point of improvement with those of Earl Fitzwilliam, also takes justice as the guide of his conduct; but he probably has not had the good fortune to have such an honest and intelligent agent, or has not taken the requisite pains to procure that degree of local information, without which, on such occasions, the best intentions will be vain; and the love of justice will be defeated by fraud, by evil suggestions, and imperfect information.

Mr. Wakefield speaks thus of *middle-men*, who are usually the fruitful topic of abuse amongst Irishmen and amongst those who speak of Ireland. Mr. W. tells us, that his opinion on the subject, is 'the result of mature reflection;' and so it really appears to be.

'If an extensive tract of country lie waste, or nearly in a state of nature, as is the case with that belonging to the Duke of Devonshire in the county of Waterford, could such a tract of land be improved by receiving upon it a number of indigent persons without capital or skill in agriculture, who could be considered in no other light than as a colony of beggars? Such people as they increased in numbers, would only add strength to insubordination, and contribute to swell those bands of nightly marauders who infest the adjoining districts, and spread terror and desolation around them. The only tenant for property of this description would be some man possessed of ready money, who had sons or connections to settle, and who understood draining the land, paring and burning the soil, laying it down to grass, and other arts of improvement; who had means sufficient

to stock it for a number of years, who would lime it on the sod, and then break it up for tillage: and when he had brought it into this state, who would have the best title to reap the benefit of such exertions? Every person possessed of common sense must reply—he by whose industry and labour the soil has been so much improved. This being the case, if he divides it into small portions among active sub-tenants, his landlord ought to rejoice in his prosperity, which is so intimately connected with his own, and which, in the end, will add to his wealth, and be a benefit to his country.

The case which Mr. Wakefield supposes, is certainly one, in which, what is called the *middle-man* in Ireland, is not only not an evil, but a benefit; not a mischievous pest, but a valuable member of society. Mr. Wakefield recommends, that the tenant, who had cultivated the supposed tract of land, should, at the expiration of the original term for which he held it, which had been sufficiently long for his ample remuneration, have a lease for twenty-one years of such land as he 'retained in his own occupancy, and which he fairly meant to keep,' and that leases of the remainder should be granted 'to the immediate occupying tenants for the same period of time.' Mr. W. justly remarks, that

'in every case, where the occupier confides in a renewal of his lease, he will keep his land in a perfect state of cultivation; but when he finds that it is to be offered to the highest bidder, he knows, that the only chance he has of obtaining a new lease, is to bring the land to such a condition that few will venture to bid against him; and therefore he converts it into a complete desert, or reduces it nearly to its original state.'

The author next supposes another case, in which 'a middle-man, such as one of those who abound in every town of Ireland, obtains the lease of this land, by what means is at present of no importance, and that this person takes it without the least intention of ever laying out upon it a single shilling, or of occupying an acre of it. This man relets it at a *considerable rack-rent*, and whatever success attends the occupiers, the whole fruit of their labour finds its way into the pockets of this petty despot. There are various ways by which persons of this description have it in their power to ruin and destroy the real tenantry of an estate; such as that of binding them by an oath to pay their rent on a certain day, or to drive their cattle to the pound, and it is extremely difficult to counteract this system. I have known estates offered at a fair but highly increased rent to the occupiers, who, to a man, refused to take them. They have then been let to one of these land sharks, as they are called; and I have seen the occupiers, rather than quit, agree to give a pound an acre more than the rent at which they had rejected the same land a few weeks before. This singular change is effected,

partly by fear, and partly by persuasion and encouragement. Many advantages are held out by way of lure. One strong inducement is, that the middle-man not being in want of money, engages to take promissory notes at a long date, in payment of the rent: but these poor deluded people soon find, to their cost, that their confidence has been most shamefully abused; for when the day of payment comes, the former has nothing to do but to drive away their cattle.' * * *

Mr. Wakefield professes himself a decided friend to leases, and declares his conviction, 'that they are equally beneficial to the landlord, the tenant, and the public.' We agree with him in the general principle respecting leases; but we differ from him with respect to the term for which they ought to be granted. Mr. W. says, p. 305, that leases for thirty-one or even sixty-one years may be necessary. But Mr. W. should consider, that leases, for such a long period, are nearly the same thing with respect to the landlord, who grants them, as parting with the property for ever. Fourteen years are a sufficient term for any lease, unless the quantity of land be uncommonly large; and, if that be the case, they are absurd. Two or three tenants should be substituted for one, and by this means a greater quantity of improvement will be going on at the same time. If the land be so circumstanced as to require the expenditure of a large sum of money, part of it should be advanced by the landlord, who should look to its being properly laid out. This will be found the best method; and one that completely blends the interest of the landlord and the tenant.

The following is curious, as it marks the peculiar nature of landed property in Ireland, and the striking circumstances in which it differs from that in this country.

'The landlord has no repairs to make, no land-tax to deduct, and except the agent's fees, his rent roll is his income. There are no fines paid to the lord of the manor by copyhold tenures, the titles to estates being derived from a different principle. In Ireland, live and dead heriots are unknown, and fines upon death or alienation can in no instance be demanded. There are here no open-field tenures or lammas-land; none of those immense commons which cannot be enclosed without an act of parliament, obtained at a great expence, and the appointment of commissioners. The whole country is enclosed, ready to receive that improvement which the application of industry may give to it, and the tenants in general enjoy tenures which an English farmer would consider as highly advantageous. Some of the latter, indeed, if they could obtain a lease for their own and their son's lives, would, I am convinced, commence their exer-

tions with as much spirit, as if they possessed the fee. Besides the absence of poor's rates, the advantages are so striking, that I am surprised that English farmers do not eagerly seek after farms in Ireland.'

Mr. Wakefield says, p. 307,

'I had drawn up minutes for the formation of leases in Ireland, under the different circumstances of mountain, grazing, or arable land; but conceiving that the insertion of them would only have swelled to a greater size, a work which I fear will be considered already too large, I determined to suppress them.'

This appears but a lame excuse for an omission of what every Irish landlord, who regards the happiness of his tenants, and is animated by generous sentiments and enlightened views, would have thought a most valuable appendage to the present performance. If Mr. Wakefield, therefore, were really afraid, that this insertion would make too cumbrous an addition to the size of his present work, he should have made way for it by leaving out a portion of that extraneous matter which we have censured above, and which adds less to the value than to the bulk of his performance. If in some places Mr. W. had made a little less parade of his classical authorities, and of that variety of book-lore, which has no immediate reference to the statistical or political state of Ireland, he might have found 'ample room and verge enough' for his projected copy of an Irish lease, even though it should be as long as Lord Cochrane's Bill of Costs in the Admiralty Courts at Malta. But we suspect, that Mr. Wakefield was not so conscious of wanting room in these volumes for the insertion of the proper formula of such a lease, as of his wanting the ability requisite for the execution.

Chapter VIII. is entitled 'RURAL ECONOMY,' and is distributed under the following heads.

'Grazing, Dairies, Cattle, Sheep, Horses, Goats, Hogs, Rabbits, Hares and Bees, Poultry, Tillage, Agricultural Capital, Fallows, Draining Rivers, Lakes, and Moors, Mountain Improvement, Irrigation, Manures, Implements, Labour, Trees and Planting.'

These subjects occupy a considerable space in the first volume, extending from p. 308 to 607.

Mr. W. talks, p. 310, of cows in England, when kept to a great age, as generally 'used at the dog-kennel.' We do not believe this; nor is the flesh of cows, though of an advanced age, so common as to be rejected by our poor, and abandoned to the dogs. Mr. Wakefield has certainly either eaten bull-beef, or at least heard of those who have eaten it; but the flesh of bulls is, we believe, at least as

tough as that of cows, even after they have had three or four calves. And if Mr. Wakefield had any cows in this predicament, and were to send their carcasses to his dog-kennel, instead of portioning them out amongst his poor neighbours, we believe, that his ears would be rather rudely assailed by their maledictions. Mr. W. says also, p. 310, that 'in Suffolk, Norfolk, and the north of Essex, the cow and calf are *frequently fattened together*.' Mr. Wakefield may possibly have been told this piece of news; but we do not believe that the thing can be done.

Mr. Wakefield mentions, p. 321, his having heard, that potatoes were used by some of the large graziers for fattening cattle. But his information seems to lead him to infer, that potatoes, in a raw state, are unfit for that purpose. Now we are acquainted with one gentleman who has, for years, fattened beasts on *raw* potatoes, without any bad consequences. Potatoes are good for all cattle, and all are fond of them. They are greatly superior to turnips; and so they ought to be, as they are raised at a much larger expence.

An English dairy is generally a very agreeable sight to those who love cleanliness; but an Irish dairy, according to Mr. W. seems a most disgusting spectacle, and is hardly surpassed by the dairies of which we lately read an account in Mr. Mawe's *Travels in the Interior of Brazil*.

'The keelers are piled over each other on the ground, often three or four tier; their strainers are woollen; they are scarcely ever cleaned, and are often covered with hair and other dirt.' * * *

'Dairies have no windows except a hole opened in summer, and stuffed up in winter. The dust and cobwebs are never cleaned from the walls and roof; the floor never washed.' * * *

'*Barn-door* fowls, turkeys, and geese, are reared almost around' (around almost) every *cabin* in Ireland.' * * * 'The county of Wexford is celebrated for *crammed fowls*, and there is a fair at Ballyheague, in that county, kept expressly for the sale of poultry of all kinds.' 'In the county of Cork, there is a fair for the sale of turkeys, which are numerous in Ireland, as the warmth of the cabins into which fowls are always admitted, is exceedingly favourable to their increase.'

We remark, as we proceed, that many of Mr. Wakefield's tables might have been omitted, without any deduction from the value of his work. They may serve the purpose of ostentation; but ostentation is not always the same thing as usefulness.

At p. 429, under the head of fallows, Mr. Wakefield says: 'In Ireland, three tilths, such as they are, go for a fallow; in the best cultivated parts of England, *eight* are

required.' * * * We never heard of a fallow requiring eight tilths, and we question the fact. If a certain interval do not take place between each ploughing, the weeds cannot have time to die: and, if this time be given, then there will not be time enough in the year for eight tilths, allowing for unsuitable weather, as rain, snow, and frost; when the farmer had better be in his bed than ploughing his land.

P. 432, 3, Mr. Wakefield seems rather out of humour with the practice of dibbling; but we think without sufficient reason. Dibbled wheat appears to have greatly the advantage over broad-cast. It always exhibits a more even crop, larger ears, and finer corn. It is moreover hoed with more ease, and at less expence. Mr. Wakefield says, that the 'first object on all soils which' he 'has farmed, is to obtain a thick plant.' But Mr. W. should consider, that a thick plant is necessary for an oat crop, but not for a crop of wheat. If the plant stand very thick on the ground, the ear is always small, and so is the corn. This observation comes from a quarter where constant observation has been united with long experience.

At p. 538, Mr. Wakefield speaks of a tulip tree of great size, and producing flowers at Charleville, near Tullamore. This is by no means an uncommon occurrence. We had a relation near Salisbury who had many of these trees of a large size, which yielded plenty of flowers. The fact is, that tulip-trees do not put forth flowers, till they arrive at a certain age. We saw one in flower the summer before last in the grounds of my Lord Erskine at Hampstead. We believe, that his lordship had the bark of this tree, as well as of several others in his grounds, well scowered with a hard brush and soap-suds.

Mr. Wakefield says a good deal about planting; but he appears to know little or nothing about the matter. For instance, in p. 557, he talks of 700,000 trees, and those thirty years old, on 1000 acres of plantation, or, in other words, reckons 7000 trees to an acre. Now supposing these trees to be only three feet asunder, one acre would contain only 4340 trees. But, if 7000 trees stood on an acre, half of them would perish for want of air, and the rest instead of being worth five shillings each, according to our author's calculation, would not be worth five pence. On land with which we are acquainted, worth £2 per acre, and on which the trees are full thirty years old, the larches which pay the best, are not worth above 7s. 6d. each, (though they stand at several yards distance) and this price

is owing to the extravagant rate of foreign timber. For a few years ago such trees were not *at most* worth more than 2s. 6d. each. Mr. Wakefield, however, would willingly induce us to believe that to plant trees, and to let them stand almost as thick on the ground, as a mob round the hustings at Covent Garden during a contested election for Westminster, would be as great a source of wealth as the discovery of a gold mine. The following is Mr. Wakefield's calculation '*as a proper medium, applicable as an average to the whole empire*' of '*the return of a plantation of 1000 acres in thirty years.*'

One thousand of acres of plantation,		Dr.
Expence of enclosing and planting at 30s. per acre...	£1,500	
Interest of the expence for 30 years.....	2,250	
Draining, pruning, dressing, &c.....	10,000	
Repairs of gates and fences, &c.....	6,250	
		£20,000
One thousand acres of plantation,		Cr.
By 700,000 trees, thirty years old, at 5s.....	£175,000	
Expence as above.....	20,000	
Clear profit on 1000 acres.....		£155,000

We have shown above the complete fallacy of this magnificent calculation, which must greatly lessen the authority of the book with those who understand the subject, and is likely seriously to mislead those who do not.

At p. 567, the author has given the value of five acres of plantation belonging to a Mr. Grady.

'Mr. Grady,' says he, 'has a plantation of five acres, the substratum of a cold yellow clay, covered with oak, ash, sycamore, and elm, from which, at the end of thirteen years, he sold *thinnings* to the amount of £30; the second year he sold to the value of £60; the third to the value of £70; and the fourth to the value of £100.'

Now Mr. Wakefield must excuse us, if we do not yield entire credit to the account here given of the *thinnings* of five acres, unless firing be very scarce indeed. In this case, we must not judge of the value of fifty acres by five; for the moment the market is overstocked, the sale ends. Immediately below the marvellous account of the *thinnings*, in p. 567, Mr. Wakefield gives the dimensions of some trees; but those dimensions might as well not have been given, as they are perfectly absurd. For the author, in his studious anxiety to communicate information, has forgotten to inform us *at what height from the ground*, the

measures were taken: and, besides, the growth which he states, is such, as appears to be contradicted by general experience. The whole chapter on planting is worse than worthless; and the work would have been benefited by the omission.

Amongst the various causes which Mr. Wakefield assigns for the general tendency to idleness amongst the the Irish peasantry, one is the following: That as the Catholic priest is dependent for his support on the gratuitous donations of his parishioners, and

‘as he has the power of commanding as many holidays as he chooses,’ he is said to convert this branch of his spiritual prerogative into a source of secular revenue. For, as ‘no money received for work done on a holiday, can be appropriated to the maintenance of a labourer’s family, the sole disposal of it belongs to the priest, who frequently, on such occasions, grants permission to his parishioners to work.’

We hope that here is some misrepresentation.

Mr. Wakefield thinks, that the idleness of the Irish peasantry may also, in some measure, be traced to ‘the nature of their food.’ In confirmation of his opinion on this subject, he produces the following passage from Mr. Tighe’s survey of Kilkenny. Mr. Tighe, speaking of the Irish labourers, says:

‘when working for others, or not closely overlooked, they work in a manner the most languid and indolent; their mode of living, perhaps, totally on vegetable food produces a general debility, which must have powerful motives to overcome it: their habits disincite them to any species of task-work, though they might gain double by it; and their labour, though nominally cheap, is, in fact, dear, from the tedious and slovenly manner in which it is performed.’

The cause which is here assigned for the indolence of the Irish peasant, would, if it were universally operative, not be without its agency on that of the English. For how often in the week or month does the English peasant taste meat? If the Irish peasant were actually debilitated by his vegetable sustenance, that debility could not be overcome by any motives, however powerful, unless accompanied by a change from vegetable to animal food. But perhaps there is in human nature, in general, a certain *vis inertiae*, a tendency to sloth, which requires, in order to counteract it, either the strong stimulus of want on the one hand, or of reward on the other. The want is the moving force, and the reward is the object of pursuit. It is, in fact, giving the labourer an interest in his exertions. For few will toil who can afford to be idle; and who is

there that will toil vigorously and assiduously who is very insufficiently recompensed for his work?

The human body is a machine which will perform a great deal of work; but the whole will not act in vigorous unison, if the moving spring of self-interest be improvidently neglected or incautiously relaxed.

The following are the heads of the remaining chapters in the first volume:—C. IX. FUEL.—X. HARBOURS.—XI. LIGHT-HOUSES.—XII. INTERNAL COMMUNICATION, Rivers, Canals, Roads, Posts, Mails, Stage Coaches and Inns, Post-Office.—XIII. MANUFACTURES AND NATIONAL INDUSTRY, Linen Manufacture, Cotton Manufacture, Woollen Manufacture, Iron Manufacture, Distillation, Breweries, Flour Mills, Salted Provisions, Making Kelp, Salt, General View of Manufactures.

Mr. Wakefield, p. 662, begins his account of the Irish posts, by telling us, that 'the invention of this establishment is ascribed by Herodotus to Cyrus the Great, and his account is confirmed by the testimony of Xenophon,' &c. This is like beginning the *Trojan war from the egg*, or writing the history of England from the reign of Adam.

The following is part of what Mr. Wakefield says of Irish inns and of the *desagrégements* to which those are liable who travel for their pleasure in that part of the empire.

'In an Irish inn, the eye, as in France and in Spain, is every where disgusted with filthy objects. The olfactory nerves also are often affected by the noxious effluvia arising from the same cause; and if a waiter attend, which is not always the case, he is a being who, in general, would form an excellent subject for some of our eminent caricaturists. His hair, most commonly, hangs down in a kind of pig-tail; but as it would be troublesome to untie it, he never uses a comb; and, of course, none of the covering which nature has there given, is ever lost by cleaning. His hands, perhaps, have not been washed for a month, though water is far from being scarce in the country; and a clean shirt or clean shoes are considered as things altogether unnecessary.' * * * 'But the inconvenience arising from bad inns, uncleanly waiters, and dirty accommodation, is trifling, when compared with the danger to which travellers are exposed through the defective state of the police. In the year 1808, a new stage-coach was advertised to start from Dublin to Cork; and as an inducement to passengers to take places, it was emphatically stated, that the vehicle was *lined with copper*, and therefore completely bullet-proof.' * *

Notwithstanding the wretched state of the Irish inns, Mr. Wakefield says, that 'the charges are enormous; equal to those made in the first taverns in London; and the perquisites which the waiters, chamber-maids, hostlers,

boots, &c. expect are greater than those ever given in England.' Mr. W. however, specifies one comfort which he found 'in every place' he visited, and which the inns of England, Wales, and Scotland, do not always supply: that is, 'clean sheets.' At p. 668, Mr. W. after supplying this piece of novel intelligence, that 'England abounds in stage coaches, which cross it in every direction,' adds, that 'in Ireland there is not one which does not emanate from the capital.' This is the first time we ever heard of the word *emanate* applied to a stage coach. But we suppose, that such common expressions as set out or set off, &c. would have been too familiar and stage-coach-like to appear in two quartos of such stately dimensions as the present.

Mr. Wakefield begins his chapter on harbours in precisely the same way as a school-boy would a theme or declamation on that subject. 'Nothing tends more to promote the flourishing state of a country than harbours.'

Under the head of DISTILLATION, of which art Mr. W. cannot resist the opportunity of telling us, that 'for the invention we are indebted to the Arabians,' &c. we find some observations in which every moralist will coincide. We find, that illicit distillation is still practised in Ireland to a great extent, notwithstanding the severity of the law. 'Illicit stills are completely established in all the north-western counties;' and Mr. W. thinks, that it is almost impossible to effect their extirpation. 'It has been represented to me, and I believe with truth, that they are erected in the kitchens of baronets, and in the stables of clergymen. The mountains are covered with them.' * * * It seems certain, from the proofs furnished by Mr. Wakefield and others which we have seen, that the cheapness of spirituous liquors in Ireland has, of late, very much increased the use, and has tended very sensibly to impair the health and to vitiate the morals of the lower orders in that country. 'We fear, however, that this increased propensity amongst the Irish to drink whisky, is not merely owing to the increased cheapness of the article, but to their increased privations in other respects, to the stagnation of trade and to the want of employment producing a degree of gloom, which induces the unfortunate individual to lay out the little mite which charity may bestow, or occasional toil may happen to procure, in order to riot in a momentary joy. It is a grievous delusion; but it is the delusion of ignorance usually associated with sloth, and often with vice. Idleness and vice render the mere sense

of life a weight difficult to be endured. In order to alleviate the pressure, recourse is had to stimulants, wherever stimulants can be obtained. A permanent evil is encountered by a temporary remedy. The evil gradually increases in strength as the remedy is diminished in its palliative efficacy. All stimulants necessitate their own augmentation till health and reason, and at last life, are destroyed by the excessive use of a poisonous distillation.

These general remarks are in unison with the report of the physicians of the Fever Hospital, in Cork Street, Dublin, dated 4th of January, 1811; from which the following report is extracted by Mr. Wakefield, p. 796.

In the progress of this year, 1810, the prevailing fever assumed an aspect so formidable, and a range so extensive, that great and well-founded alarm was excited in many parts of Ireland; but especially in this city where, among the poorer inhabitants, every cause that in our climate and local position could combine to disseminate infection, existed in full vigour; an overthronged population, *depressed and debilitated by want of employment, and want of food*, enervated more or less by previous habits of intemperance, uncleanly in their persons and apartments; of many, the whole mode of life reckless or despondent; *a gleam of joy, or even the tranquil smile of well-fed content is seldom seen to play on the countenance of the Dublin manufacturer; but at this melancholy period all was gloom.* At the same time, whisky, that bane to industry, health, and morals, became on a sudden cheap and abundant; to the purchase of this poisonous liquor, the finances of the poor were instantly and very generally devoted; and the scanty stipend of casual labour, even the pittance bestowed by the hand of charity to relieve urgent want, was converted into the means of self-destruction.

He must be a hardy moralist who will not feelingly lament, rather than bitterly reprove, a recourse even to the fallacious solace of whisky in such a state of aggravated calamity.

We must reserve our remarks on the second volume of this work, to another number of our journal.

ART. IV.—*Practical Observations on Cancer; by the late John Howard, Fellow of the Royal College of Surgeons, and Surgeon extraordinary to the Cancer-Ward in the Middlesex Hospital.* 8vo. Hatchard, 1811. 5s.

WE know not how many years have elapsed since the establishment of the Cancer-Ward in the Middlesex Hos-

pital, but we believe that it must be twenty at the least ; which owed its birth to the active benevolence of the late Mr. Whitbread, prompted by the suggestions of the author of these observations. Since its foundation, another, we will not call it a *rival* institution has also been formed ; it retained however but an ephemeral existence, having been given up, more we suspect, from the despondence of the medical officers to make it answer any useful purpose, than from a deficiency of funds, or any want of proper zeal in its supporters. It is somewhat remarkable that, from neither of these institutions have the public received any report of their proceedings : so that neither of them have as yet contributed to enlarge our knowledge with regard to the most proper treatment of this shocking disorder ; nor even with regard to its diagnosis, and history. The despair of curing it seems to be as strongly infixed in the minds of the majority of practitioners as ever. A few indeed have not resigned all hope ; but they are commonly regarded as visionary enthusiasts. Still, we think, as there are at least modes of palliation, and as within these few years more than one proposal has been made of new methods of treatment, the public have some right to expect now and then something in the shape of reports. Every year would probably not furnish materials for one. But suppose it were given every fifth year. It would be a sign that the attending physicians or surgeons possessed a desire to fulfil to their utmost the object of the institution : that it is not converted, as public institutions are too apt to be, into a mere instrument of promoting the interest of individuals.

If little or nothing can be done by medicine, for the relief of Cancer, much remains to be determined both with regard to its history, and the most proper method of treatment. Many surgeons say, that it is in its origin local. By this it is intended to infer, that extirpation of the tumour, if employed early, will prove a radical cure. Others consider it to be constitutional from the beginning ; and such must place little confidence in surgical operations, as a cure, though they may be induced to admit of it from peculiar considerations. Much remains to be done in the diagnosis of Cancer. The majority of cases are characterized with so much distinctness, that it requires little judgment to pronounce on their nature ; but there are others in which men of the most extensive experience and best powers of discrimination are at a loss. Numbers of tumours also are annually extirpated, which have nothing

cancerous in their natures, and which might probably remain inoffensive for years.

On the merits of the operation too there exists great diversity of opinion. We have heard very experienced and respectable surgeons declare that in no case whatever of true cancer would they recommend it; having seen, upon the whole, much more harm than good from it. Of old practitioners we believe very few indeed are very sanguine advocates for this operation. But the young men, anxious for practice and the opportunities of exhibiting their manual dexterity, and the *sang froid* with which they can mutilate the human form, the mere traders in surgery (the great bulk of every profession) are all eager for operating. They pursue their miserable victims with the same eagerness as the hound follows a hare: they work at the same time upon their hopes and fears, till they gain an implicit obedience to their will. These men strain every nerve to sustain what they call the *credit* of the operation. And we cannot but lament that in the works of our best surgeons we find a remarkable shyness in relating their own experience of the success of this operation. Here then is a field for the medical officers of the cancer-ward to perform a real service to humanity. By giving a fair, full, and faithful report of the effects of this operation, and by comparing the cases of those who undergo it, with those in whom the disease is allowed to go through its natural progress, a just estimate might be formed of the utility of this very severe practice. It might be settled beyond dispute whether life is prolonged, or indeed whether it is not shortened by the extirpation of the diseased part, whether the sufferings of the patient are alleviated so much as to compensate for the pain and hazard of the operation itself; or, whether this pain and hazard are not in fact, often so much in addition to the natural severity of the disease. We can hardly conceive a more honourable station than one which would enable men to determine these and similar questions: they might indeed gain no money by their labours; perhaps they might lose some; but they would gain the approbation of their consciences, and of all good men; and they would deserve the applause of the present and future generations.

What however has not been done by these gentlemen as a body, we find partially executed in the work before us. The author was, we believe, a man of strict integrity, and of a benevolent and disinterested disposition. He possessed more medical learning than commonly falls to the

lot of men of his order. He did not pretend to much theoretical refinement, nor indulge in visionary speculations; but was distinguished for plain sense, candour, and fidelity, both in observing and reporting. He was not without partiality to his art; but he had a more sacred regard to the higher interests of humanity and truth. In collecting the facts with which we are here presented, Mr. Howard had no motive but the improvement of knowledge; for they were not made, nor were ever intended to be made, subservient to views of private advantage. He delayed the publication till he was himself advancing into the vale of years, and till at length a lingering and fatal disease prevented him from becoming the editor of his own labours. But he delegated this office to a friend, a man of singular honour, openness, and probity; happy, we believe himself, that his work should not see the light, till it had closed for ever upon himself. Many of the facts contained in it are not favourable to the views of the mercenary members of the profession; a nest of hornets from whose stings he was willing to escape. We may be assured then that, however we may differ from the author of this tract on the score of opinion, full and implicit confidence may be placed in the fidelity of his statements. We wish we could say as much for the generality of medical publications.

Mr. Howard thinks there is an intimate connexion between scrophula and cancer. Scrophula appears in an early stage of life, and at the period of puberty often disappears.

'Why may it not,' says Mr. H. 'also be inactive in the same individual during the middle period of life, after having manifested its character in infancy, and on to puberty; and why may it not return towards the decline of life, in a new form—in the form of cancer? Cancers of the throat and tongue, I suspect, have thus originated; and cancers of the uterus, and of the breasts of women at an advanced period, I have great reason to believe, partake of the same leaven.'

We do not much admire this personification of diseases; this supposing that each is a sort of agent, or evil genius. A disease is a change in the animal body, either of structure, of action, or of sensation. Scrophula is one species of change—cancer is another species of change; and to say that one is derived from the other, appears to us neither instructive nor logical. If by scrophula we understand certain external symptoms, the marks of which are commonly indelible, it is certain that cancer is not

confined to persons who bear these marks; nor do we believe that the majority of cases, or any thing approaching it, are in persons of this description. If by scrophula indeed be meant a latent something in the constitution, not evident to the senses, and indescribable by language, this is what we shall not set about either to confirm or refute. We are certain that cancer is not confined to any peculiar temperament, and therefore to no particular form or habit of constitution. The connexion which Mr. Howard supposed that he had remarked between scrophula and cancer, proves that he was impressed with the constitutional nature of the latter disease, and his persuasion that the attempts at Relief ought to be through the constitution.

Whether there be any peculiar virus in cancer has never been accurately determined. We have heard of some facts strongly favouring the opinion that the matter inherent in a cancerous tumour possesses a poisonous acrimony when applied to a healthy body. Mr. Howard says, 'if there be any thing of virus, it is then a virus generated probably within the body of the tumour itself by time and neglect, which is communicable to all the neighbouring parts, but more particularly to the glandular.'

With what propriety the generation of this poison can be ascribed to neglect, we are unable to discern, since no degree of care has been proved to have any control over the disease. Nor does it follow, granting the existence of a poisonous acrimony within the gland, that it is this which contaminates the surrounding parts. Let us take the small-pox as an example. Here, after the body has passed through a certain specific fever, the whole superficies may be covered with matter of the highest degree of virulence, which is wholly innoxious to the body within which it is generated. So it may be, and so we think it is, with regard to the virus of cancer. Several facts, in the treatise before us, prove that the constitutional symptoms, those in particular, which accompany the latter stages of the disease, are independent of virus generated in the diseased part.

A cancer is a disease which is usually progressive. At first it is a small and moveable tumour. According to its stage of existence, it may be moveable, or obscurely moveable, or perfectly adherent to the subjacent parts. After stating these differences, Mr. Howard says;

'The established rules of surgery allow of the removal by the knife, in the first instance; admit it with caution, and under

a very guarded prognostic, in the second ; but condemn it wholly and absolutely, in the third.'

There are many things *established*, which have no other claim to respect than the circumstance of being established. Is not this practice of cutting out these tumours one of them? We shall presently state some facts on the subject from these observations.

The plan pursued by Mr. Howard in this work is to give a faithful general delineation of the disease, as suggested by the opportunities afforded him by a course of observation for forty years. When any peculiar doctrine or important fact is to be illustrated, cases are introduced for this purpose. His book therefore contains a very considerable collection of facts, arranged on that principle. Whether the opinions are well or ill founded, the facts are important and valuable. We shall select a few as we go along, regardless whether we agree or disagree with the author in the conclusions he has drawn from them.

To prevent the increase of a cancerous tumour, would certainly, if attainable, be an object in importance second only to the actual cure of the disease. Mr. Howard mentions only two methods of management. He justly reprobates heating stimulating applications, and the use of caustics of every kind; and proposes either excision, or bleeding with leeches, as a mode of retardation. He advises the leeches to be applied, not to the skin immediately covering the tumour, but to the neighbouring parts around, and at a moderate distance. We must observe, however, that we have no very cogent proof of the utility of either of these practices.

We find Mr. Howard indulging in a good deal of theoretical speculation on the subject of cancers deeply seated in the substance of the mamma. Thus he supposes, that when the glands become useless, from the period of life, their ducts become obstructed and scirrhus; under which circumstances they may induce morbid secretions. These secretions or extravasations form different partitions or cysts, each cyst confining the acrimonious extravasated fluid. This confinement, in the natural heat of the human body, exalts its stimulus and increases its malignity. Such is the theory. But all this is pure hypothesis, unsupported, we think, by facts, and leading to no useful practical inference. Mr. Howard says,

'If the cause of some cancers be a virus, I suspect it is not strictly speaking, *sui generis*, as the small-pox, but an affection

of the leprous or elephantiasis kind, and this may account for the great frequency of its repullulation.'

We wonder why Mr. H. should limit his observation to some cancers. The disease appears to be identical both in different habits, and in whatever part of the body it be seated; and what is the cause in one case is surely the cause in all. In the following remarks there is much ingenuity.

'As to the quick progress of the disease from one gland to another, that may depend upon a glandular sympathy or attraction; or, the tubercle or gland may be compared to the bulbous root of a plant in the earth; or to a fungus or toad-stool on the bark of a tree, which vegetates in every direction; for fungous excrescences are common on the bark of the oak, the larch, and on other trees. What is an ordinary wart, but an excrescence growing in the skin and common integuments? These, though not cancerous, are a species of morbid animal vegetation. How far the removal of a wart may cause it to sprout again, increase, or be the means of propagating others near it, I cannot say; but, in cancer, most certainly, a partial or imperfect removal will be followed invariably by a fresh sprouting of disease, and also by other cancerous tumours in its neighbourhood. And even when the whole of a diseased part seems to have been taken away, there frequently remain younger semina or roots, which, in time, will carry on the propagation of the disease, although the great original mass of mischief be extirpated:—hence it may be that the complaint so often returns, to baffle all our curative endeavours.

'The semina may be so small as to escape the most careful and penetrating eye; there may be also a disposition to disease which we cannot conquer;—a disposition possibly partial and general, attached both to the part itself, and to the constitution.'

Mr. Howard lays considerable stress upon cancer being in its origin a glandular affection. As there is hardly a spot of the body, or at least on the superficies of the body, which is without something of the nature of gland, this is a point very difficult to determine; nor does it seem of much importance, were it determined. In one species of carcinoma it seems clear that its origin is not glandular; we mean that species called *fungus hæmatodes*. This is, primarily, a change in the appearance of the muscular fibres, without any change of structure. There is a tenderness of the flesh, approaching to rottenness, the consequence of which is a disposition to hæmorrhage. Fungus and the other organic alterations similar to cancer, are symptoms subsequent to this change.

Syphilitic ulcers of the tongue have been mistaken for cancers.

'To a man of judgment,' Mr. Howard says, 'the aspect of a cancer of the tongue, when connected with the history of the case, may probably point out the disease: but having seen reputed cancers mistaken, but cured by mercury, I am strongly inclined to recommend this medicine in every doubtful and equivocal case, more especially where syphilitic symptoms have preceded, either lately, or ever so remotely. Let the form in which it is used be fumigation with cinnabar, and that in the first instance, without any other preparation of mercury, so that the fume may produce a full and fair local action.'

By a passage which we have quoted above, it seems very doubtful whether Mr. Howard thought that cancer spread by contact, the diseased part contaminating the sound contiguous part. Speaking, however, of cancer of the testes, he apparently adopts an opposite opinion. He informs us of a case, described by a surgeon in the country with great accuracy, and the rapidity with which the disease was advancing was particularly noted. 'Mr. Pott's answer was decisive and short; in these few words:—*Let the testicle be removed immediately.* The operation took place, and the patient was saved from what must otherwise have brought on a speedy and painful death.' This is easily said. But when we see the same consequence not following the operation in other parts of the body, we cannot feel so much confidence, as is here expressed. In the very next case to this, we have an account of a man who had suffered the loss of one testis. After a time, the other became affected. The author says, 'and when I saw him there was a deep slough in the scrotum, with some hardness of the testis. This slough, I understood afterwards, separated, and the man recovered, without a second operation.'

From this last history we may fairly conclude that the removal of the first testis was unnecessary. The disease of the second must have been similar to that of the first; and in the second, nature effected a cure without the aid of an operation. How little dependence then is to be placed in statements of successful operations! We know very well the decisive and authoritative tone of Mr. Pott; but we are not inclined to give much weight to the ipse dixit of any man, independent of legitimate proof; and least of all to that of a surgeon in favour of an operation.

At p. 59, we have an account of a curious disease, which

Mr. Howard calls a *new* species of cancer. It was tumours in the cellular and adipose membrane, producing ultimately a sloughing of the common integuments. The muscles were left bare, but were otherwise unaffected. After the sloughing, the sores healed. This disease was confined to the arms, and had existed, when the account was written, sixteen years; so that from the shoulder to the elbow, the skin is all a scar. This is a curious history of a rare disease; but it is destitute of every characteristic of cancer. The most uniform character of cancer, is to be progressively spreading in every direction, and to admit of no natural cure. In these respects, this disease differs essentially from genuine carcinoma.

We think Mr. Howard frequently mistakes effects for causes, or at least denominates that causation which is no more than co-existence. For example, he tells us that a lady had a tumour which

'had been kept quiet for months by a particular soap plaster, which her surgeon was in the habit of using, spread on thin leather; but at length the skin broke, from the increase of the tumour; and from that apparently trifling ulceration, her general health became affected, and she did not live a month. So dangerous are all ulcerations in cancer, whether brought on by the natural course of the disease, or prematurely and improperly by bad management.'

But how many observations have occurred contradictory to this, in which the ulceration has continued for months, or even for years, before the death of the patient! In the case cited, the ulceration and the sinking of the strength took place at the same time; which is all that can be said about it. The patient was far advanced in years.

We shall now extract some account of the result of operations, which this upright writer left behind him for the instruction of posterity. The whole number of operations here recorded is thirteen, (we mean of cancerous *mammæ*). In one only does there appear any thing like success: it is case 31, p. 75. In this case, the patient was only thirty years of age; and therefore, there can be little doubt that the disease, though called a *scirrhus*, was not truly cancerous. In case 44, p. 99, there was no return of the disease; but the patient died in a few months of internal disease. The general result of all the others was a return of the disease, more or less quickly; but most commonly in a few months after the operation. Take the following instances:

'Cancer has been said also to be owing to hydatids. Having

a few years ago, seen a large quantity of them within the tunica vaginalis and upon the tunica albuginea testis, without any disease of the body of the testicle, which case did well by opening the sac largely, I am in doubt as to any connexion they may have with cancer. However, in an operation performed upon the above lady, I well remember to have seen an hydatid appearance of the cellular membrane, or what I took to be such, during the removal of the breast; the knife having made a division of soft, not of glandular parts, which looked much like hydatids, when cut transversely. I considered the circumstance as a peculiar mark of the disease having extended to the cellular membrane: I had never before seen this appearance, nor do I recollect to have observed it since. It was, however, so remarkable that I noted it down, and concluded, as it was not glandular, nor the effect of cold, that it must arise from the disease having extended its influence beyond the apparent cancerous affection, to this adjacent cellular membrane. The operation was performed many years ago, before the more modern practice of saving a great deal of skin, and of uniting the wound by means of the dry suture, was in use. *The disease returned*, although the wound had healed for some time.' P. 37, 38.

Case 20.—'A large corpulent woman, aged sixty, had a cancer of the whole breast, not ulcerated, with a beginning affection of the glands in the axilla. An operation was performed; and the whole of the diseased breast, with the diseased part in the axilla, was accurately removed, and the greater pectoral muscle was left clean and bare. The operation was performed in the old way, without attempting to save any skin, or to unite the wound with sticking-plaster. Whatever portion of the integuments there might be in a diseased state was completely taken away, with the cancerous mass.

'The sore never healed, but contracted, and, after showing a disposition to heal, spread, and was followed by contraction under the axilla; and the enlarged glands in this part pressing on the lymphatics, caused a very painful and very considerable swelling of the whole arm, down to the fingers. She survived the operation only six months, and, latterly, in the greatest misery.' P. 63, 69.

Case 25.—'A single woman, fifty years of age, had a cancer of the breast, not ulcerated, but whether moveable or not I cannot say, for my memorandum, dated 1764, does not mention. The advice of an eminent surgeon was, to do nothing more than palliate the disease: that if the tumour was once irritated, it would be like rousing a sleeping lion. Contrary to this however, the lady applied to a gentleman famous at that time for the application of a peculiar caustic. His caustic was submitted to; but in the course of a few months she died, for the ulcer never healed.' P. 71.

Case 29.—‘A lady from Yorkshire came to London for the purpose of having one of her breasts, which was cancerous, but not ulcerated, removed: she was between fifty and sixty. The operation was fruitless, the sore never having healed completely, but, after some time, spreading with callosity, pain, &c.

‘This breast, on examination after the removal, contained a considerable quantity of fluid: it was large, and several glands were in a soft and suppurating state, like so many sloughs. The fluid was extravasated, I conceive, and more probably from those glands which, having no natural outlet, became a secondary cause of distension, pain, and disease.’ P. 74.

Case 32.—‘A lady between fifty and sixty, the wife of a surgeon, of a melancholic temperament, lusty, using little exercise, and living luxuriously, felt pain, and perceived a small degree of hardness in one breast. The whole breast was taken off within a fortnight after it was first noticed. Upon examination after removal, there was neither extravasation nor glandular induration, but a thickening and a hardness of what seemed to me more like condensed diseased cellular membrane, than any thing else to which I could compare it. The axillary glands were not affected, nor was the tumor of great size: and it was perfectly moveable.

‘If in this case the indurated part only had been removed, without taking away the whole of the mamma, I should not have wondered at a relapse; but when the operator went clearly beyond the apparent extent of the disease, in every direction; when he dissected the whole from the pectoral muscle, so as to leave the fibres of that muscle bare, and that too at an early period of the disease: I say, when all these circumstances were considered, it was matter of astonishment to me, that the unfortunate sufferer did not obtain a cure! But the fact was otherwise.’ P. 75, 76.

So much for operations! This last case ought to be printed in every newspaper and periodical journal in the kingdom, for the sake of the instructive lesson it so feelingly teaches. If the doctrine inculcated by the operating surgeons, that cancer is a disease *local* in its origin, were true, the surprize and disappointment of Mr. Howard, that this poor lady did not obtain a cure, would have been justly founded. If, however, the very opposite of this be really true, that cancer is in its origin strictly constitutional, and that the appearance of a cancerous tumour is to be taken as an index of a sinking constitution, it would be truly surprizing if the extirpation of the tumour could be of any real service, or suspend the arm of death for an hour. This lady lived *luxuriously*. *Immodicis brevis est ætas et rara senectus*. Can cutting off a breast counteract the effect of luxurious living? The proposition is too

absurd to merit a serious refutation. We think that the obvious inference from the last case is, that the practice of excision is bad and indefensible. We wonder that Mr. Howard did not see it in this point of view. But we know how much the mind is cramped by the prejudices of education, and the trammels of routine. He seems to have looked upon some of the rules of surgery to be as inviolable as the laws of the Medes and Persians.

'The progress,' he says, 'of cancerous mischief is so uncertain as to the time of its increase, so liable to accident, and as to the ultimate advantages of an operation, so uncertain at a late period, that it cannot be entered upon too early; this has been, for ages, the general rule of practice.'

Upon the same ground of antiquity almost every abuse may be justified; and if this operation can be defended by no better arguments, we think it ought to be given up. Mr. Howard was obviously in a state of extreme vacillation on the subject, for at length he says, it would seem with fear and trembling,

'Excision, if in the most early state of the disease, is a good remedy; but, as far as my experience has gone, I am almost led to believe that *if external and internal means of relief are applied with due discrimination and judgment, sufficiently early, the knife even may be superseded.*'

We heartily and seriously recommend this work to our professional readers. Not that we concur with the writer in many of his opinions, nor do we think that his views of the nature of cancer are either correct or philosophical. But his candour, openness, integrity, and sincere desire to relieve the afflicted, make us lose sight of his defects in judgment, or his erroneous reasonings, and must extort the applause of every genuine philanthropist. We are willing to acknowledge that from this publication and the notes added to the address to the governors of the Middlesex Hospital, at the first opening of Mr. Whitbread's cancerward, by the same writer, we have gained more general knowledge on the subject of cancer, than from all other modern publications.

The public are much indebted to Dr. Gower for editing this work. There are some marks that parts of it were written at different, and probably at distant, periods of time, at which even the sentiments of the writer had undergone a change. This circumstance, however, detracts very little from its value.

ART. V.—*A Treatise on the Offence of Libel: with a Disquisition on the Right, Benefits, and Proper Boundaries of Political Discussion.* By John George, of the Middle Temple, Special Pleader. London, Taylor, 1812, 8vo.

THE first chapter of Mr. George's Treatise is entitled 'General Matters concerning Libel.' The second chapter discusses the difficult question, What is a Libel? The 'legal notion of a libel,' says the author, 'differs from the notion of a libel in common parlance, principally in this; that, in common parlance, generally, if not always, we require that the meaning should detract from the possession of some worthy quality really possessed by the object to which the meaning relates; while, in the legal notion, if the meaning detract in a given case, from the possession of a quality, in the denial of the possession of which any particular object of the same species, and in the same situation with the object of the meaning in the given case, may be libelled, it is, in general, immaterial whether the particular object be or be not possessed of the quality which is denied to it. In the one case, we expect to be told, that the meaning is false, before we come to consider it as libellous; in the other, we are broadly told, that whether the meaning be true or false, is immaterial. In common parlance, we do not consider it a libel to describe a man as a thief who is a thief; but such a meaning, according to the doctrines concerning a libel in law, is equally a libel, whether the particular individual be of inflexible honesty or notorious for the utter want of honesty.'

A libel, in the eye of the law, is, as many writers have experienced, to their cost, a very different thing from a libel in the eye of common sense. Common sense always supposes a greater or less degree of falsehood to enter into the composition of a libel; and it augurs very ill of the government of any country where the law itself is made to militate against the interests of truth.

Cap. III. treats 'OF WHO IS A LIBELLER, in so far as this depended upon the committing of some ACT with regard to A LIBEL.' In the next chapter, the author considers 'the MOTIVE to the THE ACT which must have been committed with regard to THE LIBEL.' This last is an important part of the subject, as far as the intention which constitutes the essence of the guilt in criminal cases, is a matter of inquiry in the offence of libel. The motive to the act, as far as it can be traced, must be so far identified with the intention, as it must be supposed, to be present in the mind at the time of the performance. But, in many

cases of libel, the motive or intention, considering them as co-existent in the mind in the ultimate act, has not been considered at all, or not in such a manner as ought to have produced the acquittal of the accused. The *intention*, with which a man writes what is termed a libel, is that which constitutes its actual *tendency* in his mind; and to punish an individual for an intention which he does not intend, appears to be the height of cruelty and injustice. When a man writes a tract, which, it can be proved, originated in an *intention* to promote peace and good order, why should he be lodged in gaol as a teacher of violence and sedition? Where the motive, with which any supposed libel is written, is left out of the account, and does not enter into the consideration of the jury when they make up their minds upon the subject, there must be a total confusion of right and wrong, of innocence and guilt. The most honourable and praiseworthy act may thus be confounded with the most infamous and detestable.

A man of the most profound piety and the most unaffected benevolence might write a treatise against war, which he might place in such a light as to be thought by its advocates to reflect upon the commander-in-chief, or the whole of the military establishment; or to have a tendency to impress upon the public mind a conscientious dislike of the noble science of human butchery, and consequently to injure the service of recruiting, and to impair the means of annoying the enemy. There have been periods in which a publication of this kind, however pure as to the motive, and however upright as to the intention, might subject the author to a long imprisonment and a heavy fine. But such a libel, as that which we have mentioned, could, at the worst, resolve itself only into a mistaken opinion. But is such an opinion to be visited on the holder with all the terrors of the law, as if he were a transgressor of the most flagrant kind? This transgressor would probably be a man of more than ordinary probity and disinterestedness; and his arguments against the military mania of the age might be supported not only by the deductions of reason but the authority of Scripture. And why should a man be punished for supporting an opinion, however erroneous, which it is optional with those, to whom it is addressed, either to embrace or to reject? It is not difficult to conceive cases in which an *act*, originating in a mistaken *opinion*, may be the object of legal punishment; but we can hardly conceive how opinions, unless embodied in specific acts, can be objects of punishment. For though an act,

originating in a mistaken opinion, may constitute a punishable offence, considering the punishment as designed to prevent the repetition, yet what opinion is there which, *considered in itself*, is not as harmless as the Zephyr's breath? Opinions, it may be said, have a tendency to produce corresponding acts; but the tendency to produce an act, or rather to influence the mind to do it, is a very different thing from the act itself. Acts, as being in themselves either good or evil, either noxious or the contrary, may be proper objects of judicial cognizance; but opinions can never properly be objects of such cognizance, except as they imply either falsehood or malignity. Wilfully to propagate a false opinion either respecting men or things, may call for the vengeance of the law; but then it is not the opinion, but the motive, with which it is propagated, which constitutes the reality of the offence, and which alone justifies the punishment. We can conceive but very few cases indeed in which it can be right to punish an individual for the mere promulgation of an opinion, as such, whether on men or things, and much less when the publication originates in praiseworthy motives, and indicates no malignity of intention. But malignity of intention may certainly incite to the promulgation of truth as well as of falsehood; and this is particularly the case in attacks on private character, in which we may readily conceive how that, which is true, ought to be considered as libellous, and to subject the author to punishment. But, in such a case, the punishment is inflicted, not for the veracity of the statement, but the malignity of the intention. Nor is it any solecism in morals to punish a man for endeavouring to injure another through the medium of some unfavourable truth, any more than it would be to hang a man who should make use of a Bible to knock out a child's brains. We are not to commit murder even with a sanctified instrument.

Mr. George says, that that part of the law of libel which regards the motive to the act, 'is still left in an unsatisfactory state. This may, perhaps, be attributed, in part, to the difficulty of the subject.' In determining the precise meaning of a libel, great perplexity is liable to arise, and a diversity of opinions to be entertained; but the question must be more perplexing and the opinions more diverse, when, in addition to the discovery of the meaning, we have to assign it to a particular motive, in detecting which we must consider not only the writing itself, but trace it by the clue of corroborating circumstances.

And in this attempt, it is more easy to get into a labyrinth than to find our way out.

An evil motive seems necessary to enter into the constitution of the offence of libel. In this chapter, the author inquires how is that motive 'to be got at? Or, in other words, What shall be evidence of an evil motive?' The author lays down the two following general principles, which, he says, are necessary to be kept in view as 'leading rules, in determining the motive of publication in every case of libel.'

'First, that as every member of society is interested in what concerns the public interests, no unfavourable presumption ought to be entertained against a person who is discussing a subject of a public nature. Secondly, that no man has a right to intermeddle, by means of the press, with individuals in their private characters or concerns, further than as what relates to the individuals may be undeniably pernicious, by its example, or otherwise, to the well-being of society; or than, as the due protection of the interests of the party publishing may require, or render it advisable for him to make generally known the matters which he publishes.'

The author truly states, that the utmost severity of remark is not, on all occasions, of itself, evidence of malice; and can in no case determine that malice 'independently of extrinsic circumstances.' An evil motive is, therefore, according to Mr. G. 'on every occasion, to be judged of by comparing and weighing the testimony of extrinsic circumstances, with the degree of severity of remark; or, in other words, the quantum of detraction in the publication?' The author throws some light on the question of motive by the production of cases, the decision of which appears to have been influenced by this consideration.

The fifth chapter of this work contains 'a disquisition on the right, benefits, and proper boundaries of political discussion.' This appears to us the best part of this performance, and though rather lax and diffuse in the composition, seems to have been the product of much consideration. In questions of libel, the most important is that which regards the right of political discussion. Political liberty itself is involved in the exercise. Where the political atmosphere is not ventilated by a free circulation of opinions on public measures, the vapours of despotism will soon arise to darken the land. The unconstrained discussion of public measures is one of the essential differences between a free state and a state that is enslaved. In a free state, every individual feels an interest in the public administration and in the conduct of its agents; but

where the people are enslaved, no interest is felt in the measures of the government beyond the narrow circle of satellites around the throne; and the mass of the people is quite torpid and indifferent with respect to the measures of the ruling power, or the welfare of the community. There is no connecting sympathy, which the generally diffused spirit of liberty alone can form between the head, the centre, and the extremities of the state. Every thing is insulated; every individual is absorbed in his own selfish insignificance; no glow of patriotism is felt; and no public opinion is formed out of the free expression of individual sentiment, till it becomes a mighty engine, which has all the efficacy of physical force superadded to that of high moral considerations.

Mr. George truly remarks, that

'the inhabitants of almost every country of the world are denied the right of discussing the conduct of their respective governments. England, and her offspring, the United States of America, are the only two countries in the world which, at present, enjoy even an appearance of the right.' 'But,' says the author, 'I must profess to entertain the opinion, that, according to the manner in which the law is judicially expounded, in cases of alleged political libels, the proper boundaries of the right of political discussion cannot be considered as being ascertained by law with any tolerable degree of perfection.' * * * 'In truth, it appears to me, that after all the revolutions of ages and of governments, political discussion, as a right acknowledged by law, even in our own country, is still in the weakness of infancy.'

If this be the case, we must add, that the present state of the press is a subject of much more vital importance to the liberties of Englishmen than the present state of the representation. For, if the press is free, the people cannot be slaves, whatever may be the defects in the representation. A free *parliament* means a free speaking of the mind, confined to a specific number of individuals; but, where the press is free, a free *parliament* is spread over the whole kingdom; and every man is in possession of an organ through which he may *speak his mind*, and make his meaning heard, and his sentiments vibrate from one extremity of the kingdom to the other. In that FREE PARLIAMENT, which is the work of a FREE PRESS, every man, who is qualified by intellectual capacity, may exercise the highest functions of the patriot; and may contribute his aid to the product of that impalpable, but yet almost omnipotent force of PUBLIC OPINION, before which senators, and even kings must finally bow. If, therefore, the alter-

native were proposed to us of a reformed parliament, or a free press, we should give the preference to a free press as an engine of more comprehensive powers and more extensive good. We know that the rotten boroughs are an unsightly, morbid, and pernicious excrescence on the present state of the popular representation; and we heartily wish that they were removed; but these appear to us only as evils of very diminutive size and trivial importance, compared with the suspension of the right of political discussion and the obstruction to the circulation of opinions by the press. A free press will, of itself, soon render every thing else free; but of what avail can be a free House of Commons or freedom in any other detached part of the Constitution, where the iron scourge of despotism is laid upon the press?

Mr. George entertains very just notions of the high importance, powerful agency, and beneficial effects of a free press; and, particularly, as it is employed in diffusing political information over the whole intellectual surface of the community, and of impressing men with correct and definite ideas of their duties and their rights as constituent members of a body politic?

Mr. G. remarks, that 'the prime imperfection in men, which has disabled them from protecting themselves from slavery, has, in all times, been *ignorance*.' If slavery be the result of ignorance, freedom, in her best and noblest aspect, is the progeny of knowledge. But, in order to give birth to this fair form of civil liberty, knowledge must not stagnate in a few detached individual minds, but be agitated and dispersed by the unrestrained collision of sentiment and circulation of opinions amongst the general mass of the community. The more intellectual activity is excited in any community, the higher will it eventually rise in the scale of political liberty and all its associated benefits. For all intellectual exertion adds to the dignity of man, or raises him so much higher above the level of the brute creation, than he is in his natural state; and, in proportion as he is thus elevated, the less inclined will he be to fawn, like a spaniel, at the footstool of power, or to bend, like a supple sycophant, to the arbitrary will of any individual.

The following sentiments of Mr. George have our hearty concurrence and approbation. Mr. G. having remarked how much the preservation of freedom depends on knowledge, which is the fruit of intellectual exertion, says:

'The intellectual exertion which is necessary for the safe en-

joyment of freedom, is necessary, in order to attain a knowledge of what are laws calculated to promote the common good, and (what is, indeed, a consequence of the former), a knowledge of what measures would be infringements of such laws. As a help to render the latter branch of knowledge more perfect, and also to make it more practically useful, it is very necessary to be acquainted with the expedients which are had recourse to, for the purpose of introducing arbitrary power into any country, when it happens that arbitrary power is held in view. Another piece of knowledge, from the want of which, on the part of the more powerful members of the community, so many nations, that have once been free, have reverted to a state of slavery, is, how great a degradation every member of the community, from the highest to the lowest, undergoes, in a change from a state of freedom to a state of slavery. Upon this subject, I shall here make a few observations. How great the degradation, in its extreme case, is, may be judged of by contemplating the difference in the scale of real dignity between a king of England and a grand seignior of Turkey, an English duke and a Turkish pacha of three tails, an English merchant and a man among the Turks, who may be called a merchant. I put the case of a grand seignior of Turkey rather than of an African prince in Negroland, because the Turks, though never, perhaps, possessed of much freedom, yet, in former times, were in a state much farther from complete slavery than they are now; and in those times, they distinguished themselves as a people capable of great achievements. This single consideration ought to be a warning lesson to those who, under an arbitrarily-disposed prince, may think they are raising themselves, in becoming the tools for imposing slavery upon the people. That pitiable excess of folly, that fatuity, which experience shews it is possible may be the consequence of men's neglecting to make the right use of the reason with which God has gifted them, can, alone, have blinded so many princes and others of the higher orders, to this obvious and undeniable truth, that dignity of station is not in proportion to a man's power of indulging in injustice, in criminal appetites and caprices; but, as he maintains lawful precedence above those who are, more or less, the superior beings of the creation. Every body perceives and acknowledges the superior rank of one who is placed at the head of a society of literati, with limited powers to regulate their proceedings for the common good of the society, over the more despotic governor of a parish poor house. But if dignity of station consist in the power of acting arbitrarily, the latter individual holds the higher rank. If it be objected, that the president of the literary society would fill a higher station, in case his determinations were arbitrary, I answer, that, where the interests of a body of men are subjected to the arbitrary will of any person, the dignity of the body itself is lowered; and he becomes the arbitrary ruler of their

proceedings, loses more in dignity of station, by coming to lord it over an inferior body, than he gains by the acquisition of arbitrary power. Thus it is with the heads of governments. For, assuredly, freemen are superior beings to slaves: the more free are superior to the less free; although the latter may not happen to be actually in such a condition as shall merit the broad appellation of slavery. This is so, notwithstanding the personal knowledge and acquirements of either party may be equal. I hold an astronomer, for example, a subject of England, with a given sum of knowledge in the system of the universe, for a superior being to an astronomer, a subject of the Emperor of Russia, who may possess equal knowledge in astronomy; and this, because, having the same knowledge in the subject of his particular study, he is also, what the other is not, a freeman. But supposing this should be denied:—does not every step towards arbitrary power tend to repress the energies of the people in the search after laudable knowledge in all its departments? And if this be true, it follows, that though a man should find himself the prince over a people whose freedom he may be able to curtail, yet, as the necessary tendency of every curtailment will be to render his subjects, as a body, less enlightened than before, his own dignity will in this manner be lowered, notwithstanding it should be allowed, that it is equally dignified to be at the head of any given number of slaves, with being at the head of the same number of freemen, when it happens that the acquirements in knowledge of both descriptions of persons are equal. And yet, however plain these matters may be, it can only have been under an ignorance of them, that so many princes have found motives for imposing slavery upon their people.

It is against fraud that nations have principally been wanting in means to protect their freedom. Their existing knowledge has not been enough to enable them to see through the specious pretences which have been employed in recommending what may have been calculated and designed to break in upon, or wholly destroy, one of their safeguards against arbitrary power:—and, in order for a people to be secure against this species of attack, it is plain, that their knowledge of the tendency of any particular measure, ought to be so great as to enable them to detect its danger, though concealed with the utmost cunning. Greater knowledge is manifestly essential towards discovering the danger of measures which operate indirectly against freedom, and the danger which springs from small and gradual changes, than that which results from straight forward advances made to the attack of valuable institutions. The former descriptions of measures are more peculiarly the expedients of fraud; the latter is the mode of proceeding more commonly adopted by those who propose to carry their object by force, or by intimidation, a modification of force. Whence it follows, that a nation which is in the present enjoyment of a

high share of freedom, but not possessed of a sufficient stock of knowledge to ensure its preservation, is more in danger of having its freedom subverted by fraud than by force.'

If knowledge be of so much importance to the preservation of freedom, both from the open attacks of force and the secret machinations of fraud, and if that knowledge can be generated only by political discussion operating on the public mind and influencing public opinion through the intervention of a *free press*, we should be particularly cautious, as lovers of liberty and guardians of its sacred shrine, how we permit that shrine to be in any degree subjected to the intrusive profanations of arbitrary power. We would, by no means, encourage the licentiousness of the press; but, at the same time, we must remark, that the licentiousness of the press, which is often only the luxuriance of its freedom, ought to be touched, if touched at all, with a cautious and delicate hand. For those who declaim against the licentiousness of the press, are often enemies to its liberty altogether, and make the first only a pretext for the destruction of the last. But the licentiousness of the press, though an evil, is probably only one of those evils which are inseparable even from the best of all human institutions; and, however great it may occasionally be, it never can, in any circumstances, be so great as to bear any proportion to the signal benefits of a free press. And we should consider, that while the evils of the licentiousness of the press are temporary, and liable to a gradual diminution, the benefits of the thing itself are permanent in their nature; and, like the progressive powers of intellect, continual in their augmentation. As long as the British press is preserved free, or is not rendered impotent in its operations by arbitrary determinations in cases of libel, in which truth and falsehood are confounded, and the most resplendent virtue becomes the blackest crime, England may preserve her liberties, notwithstanding the varied defects in her popular representation and all the other vices of her government. The freedom of this country cannot be stifled by any contrivance of fraud or force as long as the press is free; and that political discussion which generates the abhorrence of servitude while it unmasks the arts of despotism, is left to act with independent vigour, and to diffuse at once the light of truth and the love of liberty over this favoured isle.

ART. VI.—*Letters on Sicily.* By the late William Irvine, M. D. F. R. S. Ed. of the Royal College of Physicians of London, and Physician to his Majesty's Forces. London, Mawman, 1813, 8vo. £1 1s.

Dr. IRVINE was appointed physician to the forces in Sicily, in 1807, and he arrived in that island in the spring of 1808. In this situation, he displayed great medical skill and exemplary diligence. Towards the end of 1810, Dr. Irvine proceeded to Malta as physician to the forces in that island. He had been previously joined by his family from England. In the spring of the following year, Dr. Irvine caught a fever in his philanthropic attendance on some French prisoners who had been brought to Malta from Gibraltar. The disease, with which Dr. Irvine was attacked, unfortunately resisted all the powers of medicine; and this amiable man breathed his last on the 24th of May, 1811, leaving a widow and five young children, whose support depended on his exertions, to lament his loss. Dr. Irvine had not completed the thirty-fifth year of his age. The letters in the present volume are published for the benefit of his family, for whom we hope and trust, that some liberal provision will be made by government; as the case appears to be one of those in which a niggardly parsimony on the part of the persons who have the distribution of the public money, is injustice to the meritorious individual who may be said to have lost his life in the public service and to the widow and children whom he has left behind.

These letters are fifteen in number, and are written in an easy, lively, and agreeable manner. We shall present our readers with a few specimens, which, we hope, will induce them to purchase the volume, as an act of kindness towards the widow and children of the amiable author. The following description of Messina is spirited and characteristic.

'Messina is now a city of considerable size, and is said to contain nearly 100,000 inhabitants. Since the arrival of the English, it has increased very much, and is daily growing larger. Buildings go on, on every side; notwithstanding which, houses are very scarce. Before our troops garrisoned this place, the scene was altogether different: many houses were unoccupied, and consequently no new ones were erecting; but the influx of English capital has done wonders. Inhabitants flock now from every part of Sicily, commerce flourishes to as great an extent as it can under a system singularly oppressive and absurd, and a

general air of prosperity pervades Messina. Yet a stranger is greatly disappointed on his entrance. The streets are narrow, dirty, and inconvenient; and the houses so ill fitted up, as to appear to us extremely shabby. A foot pavement, or a path even for passengers, is no where to be seen; and the only exit for the water which falls in rain, or is thrown from the houses, is along a hollow in the middle of the street. The streets are paved with large flat stones, kept, for the most part, in very bad repair; so that the stream, which flows in the wet season along the middle, is occasionally diverted partially from its course, and collects most picturesquely into lakes, little to the accommodation of pedestrians.

The ground-floor of the houses is universally occupied by shops. Among all the princes, dukes, and barons that swarm in Messina, I hardly know one whose house forms an exception to this observation. The Duke of Bel Viso possesses a "palazzo,—as every decent habitation is here called,—that stands in the square of the Annuntiata. It has a large entrance and staircase in front, by which he ascends to what we call the first floor. Below this are the shops of several blacksmiths, who exercise their Cyclopean art at hours very untimely for my habits; for while I lived in the neighbourhood, which I did for a short time after my arrival here, I could never sleep after five in the morning. Besides these sons of Vulcan, a cook's shop and a furniture-broker's display their attractive wares to ornament this ducal mansion; sundry old washer-women complete the picture by hanging their ropes to the palace, on which are suspended all sorts of clean, half clean, and dirty linen; in every variety you can imagine.

These shops have little resemblance to ours: a small room, with a large arched entry from the street, without glass or doors, or front wall, forms the whole premises. A close apartment would be insufferable in hot weather; and they have learned to bear what cold their climate is not exempt from; or to banish it, by braziers of burning charcoal. The shops are of all sorts: no trade is carried on out of them. A tailor's shop is full of the ninth part of men busy at their occupation; the disciples of St. Crispin are employed with the awl and last; every tradesman seems resolved to display the extent and the mystery of his trade to the public eye, in consideration of which he charges higher than a Jew, and cheats you worse than a Chinese. Most of the shops are extremely shabby, dirty, and mean looking. In some appear the remnants of better days; drawers and ornaments, where some trace of gilding and decoration may yet be discerned by dint of minute inspection: a very few are fitted up in a neater style. None look better than those of apothecaries: their pots and bottles display an orderly arrangement and brilliancy of colour; and a brass figure of Justice, with a bandeau over her eyes, is rarely wanting, which suspends a ba-

lance, that seems to assure the unhappy victim of disease or credulity, that, if he be poisoned, it shall at least be with fair weight.'

The following is a specimen of the state of morals in Messina.

'When I landed in the city of Messina, one of the first persons whom I saw, and the first that accosted me, was a lad, who knew just English enough to say to me, "Want a girl, Sir." As you may naturally suppose, I was equally disgusted and provoked at this, and speedily put the vagabond to flight with a menacing motion of my cane. Such rascals are very common here, and of all descriptions, from the little ragged boy to the tall well-dressed pimp. In the day time they address only strangers, whom they easily distinguish; and they were formerly, yet more openly audacious, till some of our Navy officers had rewarded one or two of them for their pains with broken bones. In the night, they come forth in multitudes and haunt the streets. They are the jackals of a certain sort of lionesses, from whom no city is free; but who, in this place, never make their appearance in public, at least, to solicit victims. Men have been known here, who acted this part to their own sisters, and sometimes to their daughters, without apparently feeling any emotion of shame. Such practices are very abhorrent to our ideas, and all the noise and tumult, disgraceful as they are, of Fleet-street, or the Strand, is less disgusting than this "semi-reducta Venus." These pimps are the vilest of mankind, and are frequently guilty of murder; a crime, which a mistaken lenity, or a foul corruption, suffers to be perpetrated here, too often with impunity. The women are not so addicted to drunkenness, or to swearing; but in the long and black catalogue of crimes, I will venture to assert, that they are infinitely more guilty than unfortunate women of the same description in England. Even supposing the reverse, here two human beings are devoted to infamy instead of one, and the public morals are insulted and depraved, by the open view of system and combination in prostitution.'

We have often ruminated whether the Roman Catholic religion, by its numerous holidays, have contributed more to the happiness or to the misery of mankind? It has certainly relieved the labouring class from a large portion of their toils; but has it enabled them to fill up the interval like rational beings, or in a way conducive to the highest interests of mankind? No sensation is so exquisitely painful as that of total idleness; but is this sufficiently prevented in Roman Catholic countries by the copious variety of devotional forms and ceremonies? Dr. Irvine says of the Sicilians, that 'their feast and half-feast days, during which no work is done by good Catholics, occupy nearly half of their whole existence.' Their labour, there-

fore, during about one half of the year, must be sufficiently productive to provide for their necessities during the whole. Yet Dr. Irvine remarks: 'the external condition of the people appears to me by no means miserable.' But it is probable, that the people would be more happy if they had more work and fewer holidays. In proportion as the Roman Catholic religion diminishes the aggregate of national industry, it probably makes a corresponding deduction not only from the wealth but from the happiness of individuals.

'We have been greatly surprised at home to hear of the Otaheitean delicacy of a boiled puppy. In this country, I have heard, from the best authority, that practice is common. In fact, the poor people here, consider a litter of mongrel puppies, or bastards, as they call them, as their own property. I have myself seen, when the bitch of a baker,—a neighbour of mine,—was delivered of her progeny, the peasant who had brought him flour, carried off two of the whelps,—not being able to seize more for his share,—professing his intention of preparing from them a delicious meal.'

'In every city of Sicily, at least in every one of any importance, holy farces are enacted with all the fervency of devotion of the dark ages, and at the village of Santa Lucia, near Milazzo, once every year is yet performed a comedy, representing the whole Bible history from Adam to Jesus Christ, in the course of which, little boys, with wings, are suspended by cords from the roofs, and fly round the representative of our Saviour, while others, in a diabolic habit, terrify the spectators by running across the stage. This exhibition lasts from an early hour in the evening to three or four in the morning, and though infinitely laughable at first, becomes so excessively stupid by the repetition of similar absurdities, that very few English have remained to the conclusion.'

Pride and beggary often go together, and they appear in close union amongst the Sicilians.

'To carry a parcel, is what none but the very outcast of the creation will submit to. If I send my servant for any little article, he always hires a ragged boy to carry it for him; and he would rather pay for this himself, than degrade his dignity by such an exertion of his muscles. The ragged boys themselves seem sensible of the degradation of their office. A gentleman of my acquaintance being seized one evening with a longing desire for a red herring, sallied forth, and procured the object of his wish at an English store, and committed it to a Sicilian boy to carry. The boy, aware of the disgrace of carrying any thing, and thinking a herring a particularly mean burthen, put a stick through its tail, and then holding it at arm's length, marched in the rear of his employer, to the great amusement of the pe-

holders. Yet the very same people will tell you as many lies in an hour, and cheat you as much in a day as would serve an English scoundrel for a whole year.

Our author gives a plain and neat description of his journey to the top of Mount *Ætna*, without any metaphorical parade or enthusiastic exaggeration. Indeed the doctor appears to have been a man who was not wont to lose his judgment in the tropes of rhetoric. On his return from the crater of *Ætna*, our author says :

‘ Instead of going back to Catania, we preferred proceeding directly to Giani, which afforded an opportunity of passing through the heart of the fertile region of *Ætna*. Never was curiosity better re paid. I now began to believe in the stories I had read of the richness of this country ; and, like a traveller, whose name I forget, I felt inclined to see a beneficent purpose in the creation of volcanoes. A black fertile soil produced every thing that could be desired of it,—the villages displayed an air of comfort unknown in most parts of Sicily,—and the people seemed to partake in the benefits of the situation. Many of the conical hills,—ancient craters,—lay close by the road, and delighted us with the elegance of their forms and the luxuriance of their verdure. The grape and the olive are the most plentiful product of the district ; its wine is not without some reputation ; but fruit of all kinds is here produced in abundance. As we proceeded, the heat of the weather gradually increased upon us, and our muleteer, sagacious of the road, procured us from a cottager some pears, that Ceres herself would not have despised. He addressed the good woman with “ Are your pears ripe ? ” — “ Yes.” — “ Give me four then.” Upon which she brought him, I am sure, tenfold at least. An Englishman would have said, “ give me two or three ; ” but the Italian, or at least the Sicilian, idiom fixes the number to *four*, or to one *specific* small number.

‘ When we admire the beauties of nature in this country, it is seldom we can say much in favour of the exertions of man in aid of it. So bad was the road in many places, that it was unsafe to cast one’s eye around, or to trust even to the sure-footed mule. The Sicilians, in fact, have no other idea of a road, than as of a way over which it shall be *possible* to pass. Thus an old priest said to me at Venzeni, when I complimented the goodness of part of the road I had just come over—“ Signore, if it is good, it is all nature ; for we never do any thing to it.”

In Letter XI. the author mentions an eruption of Mount *Ætna* which happened in the spring of 1809. He went with some friends to inspect the stream of lava, the appearance of which he has perspicuously described.

In his visit to Syracuse, Dr. Irvine notices the fountain of *Arethusa*, of which the source is as unknown as formerly.

'It is probable,' says our author, 'that the mountains of the interior of Sicily give origin to this stream; and that it has occupied in its course some rent, or fissure, formed by an earthquake. I was informed by a gentleman, resident for some time in Syracuse, that the water of the fountain became discoloured after long and heavy rains, though slighter showers did not affect it. When I visited the spot, I found, as every traveller seems to have done before me, the fountain occupied by a number of stout wenches, with limbs more bare than decency would allow me to describe, employed in washing clothes; and who, with one voice, exclaimed, on seeing me, "*Povera miserabile! uno baiocco.—Poor wretched girl! bestow a halfpenny.*" It may be asserted as a general fact, that every Sicilian, needy or not, will beg of you. The constant praises of poverty sounded from the pulpit; the reverence shown to mendicant monks, and the exaggerated notions of English wealth, all contribute to render this vocation neither disgraceful nor disagreeable, and to expose a British subject to continual solicitations.'

In Letter XIV. our author gives the following horrible details of an ecclesiastical miscreant who was imprisoned in a chamber within the citadel of Syracuse, a small fort which is 'chiefly employed as a place of confinement for the galley-slaves or *Forzati*.' The priest, to whom we have just alluded, had

'seduced a woman, to whom he was confessor, and continued connected with her for some time, giving her daily absolution. At last, whether conscience prevailed over superstition, or from caprice, or whatever cause, she refused any longer to gratify his passion. He threatened her with something, of which she should repent,—but in vain. He then retired; but, returning during the siesta,—a period of the forenoon, when the Sicilians go to rest, usually for a couple of hours,—he entered her chamber, and stabbed her mortally in several places. There was even reason to suppose he had violated her person during the struggles of death. This monster, for whose crimes language has not a name, fled to a convent, unobserved, as he thought, but in fact perceived by a boy. After some time, the murder was discovered, and the murderer traced to his asylum, still bloody, and with a bloody stiletto. Yet the clergy of Syracuse, to their eternal shame, espoused his part, and they would have succeeded in procuring his pardon, had not the clergy of Catania, more interested for the honour of the clerical body, than for this unworthy member, loudly called for his capital punishment. A middle course, however, was adopted—he was imprisoned—still such was the clamour raised by his brethren, that he is to be discharged after a few months.'

After this instance of impunity conceded to the foulest crime which can well be conceived, what are we to think

of the state of the moral sense amongst the Sicilians? What must be the degree of depravation in that country where a murder, perpetrated with such circumstances of aggravated enormity, is treated only as if it were a slight or venial offence?

ART. VII.—*Speeches of Lord Erskine, when at the Bar, on Miscellaneous Subjects. Ridgway, 1812, 8vo. 8s.*

WE have, on a former occasion, noticed the collection made by Mr. Ridgway of Lord Erskine's speeches on subjects connected with the liberty of the press and the doctrine of constructive treason. The public is largely indebted to him for the care and fidelity with which he executed that important task; and, however inferior in great and permanent interest the subjects, (or the greater part of them,) which gave occasion to those exertions of eloquence which are preserved in the volume now before us, we nevertheless think, that the editor has, by the publication of it, added no inconsiderable weight to the obligations he had already conferred upon us. Most sincerely, after the perusal of it, do we repeat our wishes, that the example he has set, may be pursued by others; and that the speeches of our most eminent leaders at the bar both on public, and on many interesting private occasions, may, in future, be judged (as they assuredly are), equally worthy of preservation with those which are delivered in parliament, or on the hustings, or at political dinners. Among all these, however, the eloquence of Erskine stands on the proudest pre-eminence; and, if no other specimens of our juridical oratory descend to posterity than those contained in this and the preceding volumes, it is probable, that in that respect the character of the age will be much more highly estimated hereafter than if they were to descend, accompanied by the brightest effusions of those contemporary talents compared with which, however splendid, the blaze of this extraordinary genius must always shine,

—' Velut inter Ignes
Luna minores.'

We shall now briefly notice the subjects of the several speeches contained in this volume, and the general reasons for which they have appeared to the editor (and in most of them we fully concur with him), particularly fitted for his selection, independent of their merit as pieces of oratory.

The first is that in defence of Hadfield; a case, about which so much has been lately said on occasion of the assassination of Mr. Perceval, that it is wholly unnecessary to call the recollection of our readers to its particular circumstances. The doctrine asserted in the speech and confirmed by the verdict respecting the boundaries (so difficult to be ascertained), of that mental derangement which 'ought to be held to emancipate' those afflicted by it 'from responsibility' to the criminal law of their country, is laid down with a clearness and precision which certainly render it the most valuable precedent we possess for the direction of judges and juries in future cases of a similar complexion. We shall make some further remarks upon it presently.

The second speech is very interesting, from the circumstance of its having been delivered almost at the commencement of the orator's long and honourable career, and containing the fullest proof of that early eminence in the art for which he is so justly remarkable. The cause in which it was spoken, is one also of considerable importance, and involving a great political doctrine. His clients were the major part of the members of the Council of Madras, who were prosecuted by the Attorney-General in consequence of a resolution of the House of Commons for a high misdemeanor in the arrest and imprisonment of Lord Pigot, the governor, and an assumption to themselves of the whole powers of government during his suspension. They were convicted on the charge; and the exertions of Lord Erskine (who was only second to Mr. Dunning in the defence), were confined to the mitigation of punishment, on the ground of a previous subversion and usurpation of the government by the governor himself, imposing on the defendants a state necessity for their own illegal conduct. The subject is managed with great art and ability, and all that consummate knowledge of constitutional principles which has distinguished him on so many more interesting occasions; nor should it be forgotten, that the question involved at the time a great deal of strong political animosity; and that, as in the case of Stockdale, the orator was called upon to defend those persons who were the objects of the violent attack and resentment of his own political friends. This difficulty seems, however, to have animated him only to yet more splendid exertions; and in this, as in the parallel case already noticed, we are forced to admire no less the unbiassed energy with which he advocates the cause of his clients than the honest art with

which he abstains from throwing any censure on the conduct and motives of his friends, their prosecutors.

The third speech in the volume is (notwithstanding the reasons adduced by the editor for its insertion), in our opinion, of too light and trivial a nature for a place in this collection. There is no doubt, we conceive, of the soundness of the principle contended for, viz. that the jurisdiction of courts to set aside the verdicts of juries ought to be confined to cases of gross and manifest injustice, and can scarcely have place at all where damages are awarded, not by any standard of pecuniary loss sustained by the party, but according to some arbitrary criterion of the value of health, reputation, or happiness. The case before us is one of a breach of promise of marriage; and, although it affords room for a discussion of the foregoing principle (not, however, much at large or very elaborate), yet is attended with so many ludicrous and so many disgusting circumstances, that we should have been better pleased in its omission.

The case of the Bishop of Bangor is one which will be immediately recollected as having excited an uncommon degree of interest and curiosity at the time of its occurrence; and it is certainly sufficiently singular in itself, as well as sufficiently productive of great eloquence and ingenuity on the part of the counsel to whose lot it fell to conduct the defence of the bishop, to deserve preservation in this collection. It was an indictment against the venerable prelate himself and two or three other clergymen for a riot and assault, in endeavouring to turn the deputy registrar of the Consistorial Court out of his office by violence. In order to lay before the reader the whole facts of this curious business in the most comprehensive manner, the editor has very properly added the speech of Mr. Adam, for the prosecution, and the summing up of the evidence by Mr. Justice Heath to the defence by Lord Erskine. Some points of law relative to the nature of the office in question and of the bishop's power with respect to it, arise in the course of the discussion; and the doctrine of what constitutes an assault and riot, is ably illustrated in different parts of it; but, as the verdict of acquittal pronounced by the jury seems to be contrary to the sentiments and to the direction of the venerable judge who presided at the trial, its authority as a precedent may perhaps be liable to be called in question.

This case is followed by two out of the almost innumerable speeches pronounced by Lord Erskine, during the

course of his professional career, in causes of criminal conversation; and they appear to us to be very judiciously selected, on account of their being one on behalf of the injured husband, the other on that of the adulterer. The editor notices it as an extraordinary circumstance, that in three cases only that have ever come to his knowledge, Lord Erskine ever appeared as counsel for the defendant in actions of this description; the cause of this, however, is apparent, and is more or less applicable (not in cases of one particular description only, but in all cases equally,) to every counsel who has attained a clear and acknowledged pre-eminence at the bar, which he has chosen for his practice; namely, that (as Mr. Ridgway expresses it,) 'except in a very few instances, he was always secured by the retainers of complainants.' The unquestionable duty of an advocate is to afford his best advice and assistance to the party requiring his services, whatever his individual opinion may be of that party's merits; therefore, it is quite absurd to attribute, as some have done, that which was entirely the effect of accident or of circumstances upon which he had himself no influence, to his own choice, or even to preference. One of the most able counsel now at the bar, who is even better known for his strict morality and exemplarily religious conduct than for his abilities as a lawyer, great as they are acknowledged to be, has been very generally remarked as having the fortune of being called upon more frequently than any of his brethren in the profession to undertake the defence in cases of this and other similar descriptions; yet no man ever supposed that the gentleman in question was really inclined by his own disposition to advocate the cause of adultery, seduction, or gross licentiousness.

'It was, perhaps, in consequence of that circumstance,' however, observes the editor, 'that it became the fashion to attribute to the period when Lord Kenyon was Chief Justice of the King's Bench, and Lord Erskine was at the bar, in that court, a greater number of verdicts in cases of adultery, with severe damages, than could be altogether vindicated, either by precedent, or by the mild spirit of our judicial proceedings; but, after the best attention we have been able to give to the subject, in considering of a fit preface for the only two correct speeches which we are at present possessed of on that subject, the observation appears to be without due foundation.'

What this great lawyer himself advanced in vindication of the court from a censure which, whether well founded or not, was certainly in the mouths of many at the period

referred to, deserves to be added in this place. The cause which immediately gave rise to the following observations was that of the Reverend Mr. Markham against John Fawcett, Esq. and the circumstances of the case were flagrant in the extreme.

‘ There are wrongs which cannot be estimated in money :

You cannot minister to a mind diseased.’

‘ You cannot redress a man who is wronged beyond the possibility of redress : the law has no means of restoring to him what he has lost ; God himself, as he has constituted human nature, has no means of alleviating such an injury as the one I have brought before you.

‘ While the sensibilities, affections, and feelings he has given to a man remain, it is impossible to heal a wound which strikes so deep into the soul. When you have given to a plaintiff, in damages, all that figures can number, it is as nothing ; he goes away hanging down his head in sorrow, accompanied by his wretched family, dispirited and dejected. Nevertheless, the law has given a civil action for adultery, and strange to say, it has given *nothing else*. The law commands that the injury shall be compensated (as far as it is practicable,) *in money*, because courts of *civil* justice have no other means of compensation *than* money ; and the only question, therefore, and which *you* upon your oaths are to decide, is this : has the plaintiff sustained an injury up to the extent which he has complained of ? Will twenty thousand pounds place him in the same condition of comfort and happiness that he enjoyed before the adultery, and which the adulterer has deprived him of ? You know that it will not. Ask your own hearts the question, and you will receive the same answer. I should be glad to know, then, upon what principle, as it regards the *private* justice, which the plaintiff has a right to, or upon what principle, as the example of that justice affects the public and the remotest generations of mankind, you can reduce this demand even in a single farthing.

‘ This is a doctrine which has been frequently countenanced by the noble and learned lord who lately presided in the Court of King’s Bench (Lord Kenyon) ; but his lordship’s reasoning on the subject has been much misunderstood, and frequently misrepresented. The noble lord is supposed to have said, that although a plaintiff may not have sustained an injury by adultery to a given amount, yet that large damages, for the sake of public example, should be given. He never said any such thing. He said that which law and morals dictated to him, and which will support his reputation as long as law and morals have a footing in the world. He said that every plaintiff had a right to recover damages *up to the extent of the injury he had received*, and that public example stood in the way of shewing favour to an adulterer, by reducing the damages below the sum which the jury

would otherwise consider as the lowest compensation for the wrong. If the plaintiff shews you that he was a most affectionate husband; that his parental and conjugal affections were the solace of his life; that for nothing the world could bestow in the shape of riches or honours, would he have bartered one moment's peace in the bosom of his family, he shews you a wrong *that no money can compensate*; nevertheless, if the injury is only measurable in money, and if you are sworn to make, upon your oaths, a pecuniary compensation, though I can conceive that the damages when given to the extent of the declaration, (and you can give no more,) may fall short of what your consciences would have dictated, yet I am utterly at a loss to comprehend upon what principle they can be *lessened*.'

The speech which is chosen as a *companion* to that from which we have made the foregoing quotation is very judiciously selected, as it sets the high talents of the author in a most conspicuous point of view by the light of opposition. It is the *defence* of Mr. Bingham (now Earl of Lucan,) to a similar action brought against him by Mr. Howard, the presumptive heir of the Duke of Norfolk. It is certainly curious and gratifying to observe the art with which the orator contrives to say every thing that can be said in favour of the cause in which he is engaged, without sacrificing a single principle for which he had contended in the former case, and in so many others of the same nature. His power over the jury may in some degree be estimated by the different amount of the damages awarded in the two cases—seven thousand in the first, and five hundred only in the latter. However, there can be no doubt that the two cases were intrinsically of very different complications.

The last piece in this collection is the speech in defence of Cuthell the bookseller, for selling Wakefield's Reply to the Bishop of Landaff, upon the ground of ignorance of its contents and purport. This would more properly have come into one of the former volumes, containing speeches on subjects connected with the law of libels, but Mr. Ridgway informs us that it did not come into his possession till after that publication. He observes that 'it becomes particularly interesting at the present moment from the verdict of a special jury very lately at Guildhall, in the case of the proprietor of the Independent Whig, as the doctrine upon which that verdict appears to have proceeded, was strongly insisted upon by Lord Erskine, in the case before us; a doctrine which was 'then overruled by Lord Kenyon, as it was lately by Lord Ellenborough; and indeed Lord Erskine appears to have been so sensible of the current of authorities against him,

which would, at all events, be binding on a single judge proceeding on such a trial, whatever he might think of the propriety of former decisions on the subject, that he appears to have pressed the jury to bring in a special verdict in Mr. Cuthell's case finding the publication, or even the *negligent* publication, but negating the criminal intention charged by the indictment; so as to bring the question before all the judges, and even before the House of Lords, in the dernier resort; whether such a verdict would support a judgment on the record.'

Some of the observations made by Mr. Ridgway, after shortly stating the facts of this case of Cuthell, upon the law of libels, as it now stands, with respect to the publisher, are, we think, particularly sensible.

'As the law stands at present, from a current of authorities, it is undoubtedly *not* competent to any judge trying an information, or indictment, for a libel, to give any other direction to a jury, than that a publication, though proved to have been sold by a servant, without knowledge of the master, involves the master in all the criminal consequences of the publication, and subjects him to an information, or indictment, as a treasonable, seditious, or malignant publisher, as the case may be; and Lord Ellenborough, therefore, upon a late trial, could give no other opinion to the jury at Guildhall, than that which was delivered by his lordship. But surely it may well deserve the consideration of parliament, whether the case of printing or publishing a libel should be left, as it is, such an anomaly in the law, and that juries should be called upon to pronounce, on their oaths, that a defendant published treasonably, seditiously, or malignantly, who was, from accident, or, if you will, even from negligence, unconscious of the existence of the publication, which constitutes his crime. It is true that this case of mere negligence without evil intention, is difficult of proof. Yet it occurs frequently, and should be distinguished from a criminal publication; and the distinction would be most easy consistently with all the rules of criminal law.'

On the mode suggested by Mr. Ridgway for introducing this very desirable improvement into the law we shall not presume to offer any opinion, except that we cannot ourselves discover any of the objections to which it may possibly be found liable by those who are much better qualified to appraise its merits. To return to the speech before us, it does not strike us as one of the most splendid specimens of the genius which produced it; and indeed the pleader lay under a difficulty which must have greatly impeded the current of his exertions, since Mr. Wakefield himself had determined to make his own defence to the charge against him, as author of the pamphlet, and Mr.

Cuthell's advocate found himself, therefore, in a manner precluded from entering upon the merits of the publication, or the general question of libel, and confined to the peculiar circumstances of his client. It nevertheless, deserved to have a place in the collection, chiefly on account of those peculiar circumstances and the argument which it contains in reference to them.

The piece of most importance in respect of its subject, however, and one of those which will always be remembered most to the honour of Lord Erskine's good sense and good feeling as well as oratorical powers is that with which the volume commences, and which we have already mentioned with a promise of returning to it, the speech in defence of Hadfield on the ground of insanity. As we have heard some persons, forgetful (no doubt) of the real circumstances of that case, argue from it to that of the assassin of Mr. Perceval, and profess the totally untenable opinion that Bellingham ought to have been acquitted on the same principles which directed the verdict of the jury in the former instance, we shall lay before our readers, (as much as possible, in Lord Erskine's own eloquent language,) a short view of the distinctions which that great lawyer took, and which the verdict in question established, between such partial insanity as ought, and such as ought not, to exempt the unfortunate being under its influence from the usual course of justice.

After adverting to the rule in civil cases, that 'whenever a person may be considered,' what the law terms '*non compos mentis*, all his *civil* acts are void, whether they can be referred, or not, to the morbid impulse of his malady, or even though, to all *visible appearances*, totally separated from it,' he admits that it would be dangerous in the extreme to extend this rule in all its latitude, so as to deliver a man from responsibility for crimes. At the same time, he says, it is equally dangerous to follow *literally* the doctrine on this subject which had been laid down by the counsel for the crown upon ancient authorities, holding that 'there must be a *total* deprivation of memory and understanding.' In the sense of that phrase, as adopted by the Attorney General, he plainly shews that none but idiots from their birth, and phrenetic or delirious persons, those in whose minds 'all the ideas are overwhelmed,' and 'reason not merely disturbed, but driven wholly from her seat,' would be exempted from that awful responsibility. But he continues,

'In other cases, reason is not driven from her seat, but dis-

traction sits down upon it along with her, holds her, trembling, upon it, and frightens her from her propriety. Such patients are victims to delusions of the most alarming description; which so overpower the faculties, and usurp so firmly the place of realities, as not to be dislodged and shaken by the organs of perception and sense: in such cases, the images frequently vary, but in the same subject are generally of the same terrific character. Here, too, no judicial difficulties can present themselves; for who would balance upon the judgment to be pronounced in cases of such extreme disease? Another class, branching out into almost infinite sub-divisions, under which, indeed, the former, and every case of insanity may be classed, is, where the delusions were not of that frightful character—but infinitely various, and often extremely *circumscribed*; yet where imagination (*within the bounds of the malady*), still holds the most uncontrollable dominion over reality and fact: *and these are the cases which frequently mock the wisdom of the wisest in judicial trials*; because such persons often reason with a subtlety which puts in the shade the ordinary conceptions of mankind: their conclusions are just, and frequently profound; *but the premises from which they reason, when within the range of the malady*, are uniformly false:—not false from any defect of knowledge or judgment; but because a delusive image, the inseparable companion of real insanity, is thrust upon the subjugated understanding, incapable of resistance, because unconscious of attack.

‘*Delusion*,’ he concludes, ‘is the true character of insanity,’ short of phrenzy; and the distinction which he would establish in the law, as applicable to civil and criminal cases, is shortly this: that insanity (thus described), ‘avoids every *civil* act of the lunatic during the period of his lunacy,’ however partial, and ‘although the act to be avoided can in no way be connected with the influence of the insanity;’ whereas, to deliver from *criminal* responsibility, not only the fact of lunacy must be proved, but also, ‘that the act in question was *the immediate unqualified offspring of the disease*.’ But this is not all; or Bellingham’s case might be said, perhaps, to fall within the limits of this distinction.—‘*I cannot*,’ proceeds the orator, ‘allow the protection of insanity to a man who only exhibits violent passions and malignant resentments, acting upon *real circumstances*; who is impelled to evil from no morbid delusions; but who proceeds upon the ordinary perceptions of the mind.’ This would appear to be conclusive enough against the unhappy man whose case we are now considering, at least so far as any evidence produced at the trial, or that afforded by his own extraordinary defence, can warrant our judgment. Bellingham’s was indeed delusion;

but it was a sort of moral delusion—the facts upon which it was founded, really existed; and his ‘violent passions’ had only distorted them in the view of his own mind, so as to urge him headlong to the commission of the crime which he perpetrated.

But yet farther

‘It is said, that whatever delusions may overshadow the mind, every person ought to be responsible for crimes, *who has the knowledge of good and evil*. I think I can presently convince you,” says Lord Erskine, “that there is something too general in this mode of considering the subject;”

and he puts the imaginary case of a lunatic impressed by the delusive idea, that a certain man is nothing but a tea-pot belonging to another; and that, with the design of destroying this imaginary tea-pot, he kills its human representative. This clearly would not be murder, although the deluded wretch was fully capable of knowing the distinction of good and evil, and was well aware that he was committing a criminal action in breaking a tea-pot belonging to another.

‘The question which you will have to try,’ he continues to the jury, ‘is therefore this—Whether, when this unhappy man discharged the pistol in a direction which convinced, and ought to convince, every person, that it was pointed at the person of the king, he meditated mischief and violence to his majesty, or whether he came to the theatre under the dominion of the most melancholy insanity that ever degraded and overpowered the faculties of man. I admit, that when he bought the pistol, and the gunpowder to load it, and when he loaded it, and when he came with it to the theatre; and, lastly, when he discharged it; every one of these acts would be overt acts of compassing the king’s death, if at all or *any* of these periods he was actuated by that *mind and intention*, which would have constituted murder in the case of an individual; if the individual had been actually killed. I admit also, that the mischievous, and in this case, the traitorous intention must be inferred from all these acts, unless *I can rebut the inferences by proof*.’ * * * ‘In every case of treason or murder,’ ‘the jury must impute to the person whom they condemn by their verdict, *the motive* which constitutes the crime; and your province to-day will, therefore, be to decide, whether the prisoner, when he did the act, was under the uncontrollable dominion of insanity, and was impelled to it by a *morbid delusion*; or whether it was the act of a man, who, though occasionally mad, or even at the time not perfectly collected, was yet not actuated by the disease, but by the suggestion of a wicked and malignant disposition.’

We have quoted enough from this justly celebrated

speech to shew the extreme absurdity of supposing, for an instant, that the principles here laid down by Lord Erskine, and which were strictly applicable to the case of Hadfield, ought to have acquitted Bellingham. It has never been with us a matter of doubt, that, *according to the evidence before the jury*, that unhappy culprit was most justly condemned; nor have we more hesitation in believing, that *no evidence that could have been brought forward*, would have been of such a nature as to bring his case within the principle contended for. But we do not the less, but rather the more, regret, that the affidavits which were read in court, for the purpose of protracting his trial, were judged insufficient. To have determined, *at all events*, to have made him a victim, or (to use the milder phrase), an example, in defiance of any proof that could by possibility have been adduced in his favour, would have been equally cruel and unjust. Surely, then, it would have been better to allow a short respite for the sake of decency and of public opinion, however improbable it might be, that any evidence of insanity could have turned the scale against the proofs already before the court, and the absolute confession of guilt contained in that which the poor deluded man called *his defence*.

The statement of Hadfield's particular case, and of the circumstances under which the act was committed, for which he was put to his trial, is full of the most striking and of the most pathetic touches of eloquence. It is scarcely possible not to be moved to tears in reading—how much less must it have been in hearing the recital! But it would have lost its effect, if broken in parts; and we shall occupy the small space which yet remains to us, by the relation of a remarkable instance recorded in the course of this speech of a peculiarity often observed in madmen from the time of Cervantes,* at least, down to the present. It must be premised, that the evidence of the Duke of York and of other gentlemen present at the examination of the prisoner, had been brought for the prosecution, in order to prove the man in the full possession of his faculties.

'I conceive, gentlemen,' says Lord E. adverting to this part of the case, 'that I am more in the habit of examination, than either that illustrious person, or the witnesses from whom you have heard this account; yet I well remember (indeed I never

* See *Don Quixote*.

can forget it), that since the noble and learned lord has presided in this court, I examined, for the greater part of a day, in this very place, an unfortunate gentleman who had indicted a most affectionate brother, together with the keeper of a mad-house at Hoxton, for having imprisoned him as a lunatic; whilst, according to his evidence, he was in his perfect senses. I was, unfortunately, not instructed in what his lunacy consisted, although my instructions left me no doubt of the fact; but, not having the clue, he completely foiled me in every attempt to expose his infirmity. You may believe, that I left no means unemployed which long experience dictated; but without the smallest effect. The day was wasted, and the prosecutor, by the most affecting history of unmerited suffering, appeared to the English judge and jury, and to a humane English audience, as the victim of the most wanton and barbarous oppression: at last Dr. Sims (Symonds), came into court, who had been prevented, by business, from an earlier attendance;—and whose name, by the bye, I observe to-day in the list of the witnesses for the crown. From Dr. S. I soon learned, that the very man whom I had been above an hour examining, and with every possible effort which counsel are so much in the habit of exerting, believed himself to be *the Lord and Saviour of mankind; not merely at the time of his confinement*, which was alone necessary for my defence; *but during the whole time that he had been triumphing over every attempt to surprise him in the concealment of his disease*. I then affected to lament the indecency of my ignorant examination, when he expressed his forgiveness, and said, with the utmost gravity and emphasis, in the face of the whole court, "I AM THE CHRIST;" and so the cause ended.'

Another instance of the same sort, which follows this in the speech, is at least equally remarkable; but the first is sufficient to shew the art with which Lord Erskine could avail himself of facts which had come within his own observation in the course of his long professional practice, and the power he possessed of exciting the attention and feelings of the court and jury by his recital of them. We wish, that our limits would admit of our transcribing some passages which we had marked for quotation from the very eloquent and animated speech for the council of Madras, which (as we have before mentioned), was one of the earliest specimens of that oratorical genius which for so long a time afterwards astonished and delighted the world. But the display of that power has been too recent to call for any testimony of its existence, and this, and the preceding, publication will be in the hands of all who know how to estimate the value of the talent, the remembrance of which they are designed to perpetuate, or who can properly ap-

preciate moral virtues of much greater worth than any natural or acquired abilities, however conspicuous; the truest and most enlightened patriotism and the most undeviating consistency of political character.

ART. VIII.—*Sketch of the Sikhs; a singular Nation, who inhabit the Provinces of the Penjab, situated between the Rivers Iumna and Indus. By Lieutenant-Colonel Malcolm, Author of the Political Sketch of India. London, Murray, Albemarle-street, 1812, 8vo. 8s. 6d.*

THE founder of the singular sect of Sikhs, was named Nánac Shah, who was born in the year 1469, at a small village called Talwandi, at present Ráyápúr, on the banks of the Béyah, or Hyphasis, in the province of Lahore. His father's name was Cálú, who had no family but Nánac and his sister, Nanaci. Nánac exhibited very early symptoms of a devotional turn, which his father wished to counteract, in order that he might attend to more immediate interests. In order to accomplish this purpose, he began with an attempt to imbue the devout youth with a taste for commercial gain, which is not very apt to trouble itself about gain of a more lasting, but less visible kind. Cálú gave his son a sum of money, in order to purchase salt at one village, and sell it at another. In his way to the place where he was to make his first purchase, Nánac happened

“to fall in with some Fakírs, (holy mendicants), with whom he wished to commence a conversation; but they were so weak, from want of victuals, which they had not tasted for three days, that they could only reply to the observations of Nánac by bending their heads, and other civil signs of acquiescence. Nánac, affected by their situation, said to his companion, with emotion: “My father has sent me to deal in salt, with a view to profit; but the gain of this world is unstable, and profitless; my wish is to relieve these poor men, and to obtain that gain which is permanent and eternal.” His companion replied: “Thy resolution is good: do not delay its execution.” Nánac immediately distributed his money among the hungry Fakírs; who, after they had gained strength from the refreshment which it obtained them, entered into a long discourse with him on the unity of God, with which he was much delighted. He returned next day to his father, who demanded what profit he had made? “I have fed the poor,” said Nánac, “and have obtained that gain for you which will endure for ever.”

The father, who did not consider this kind of traffic quite so gainful as the son, could not repress his choler at the foolish temerity of the youth, on whom he inflicted what he deemed a wholesome portion of corporal chastisement. But the father was deterred from having recourse to a repetition of the same remedy, by the following occurrence, in which we discern the peculiar hues of oriental embellishment.

'When Nánac was quite a youth, and employed to tend cattle in the fields, he happened to repose himself one day under the shade of a tree; and, as the sun declined towards the west, its rays fell on his face, when a large black snake, advancing to the spot where he lay, raised itself from the ground, and interposed its spread hood between Nánac and the sun's rays. Ráy Bolar, the ruler of the district, was passing the road, near the place where Nánac slept, and marked, in silence, though not without reflection, this unequivocal sign of his future greatness. This chief overheard Cálú punishing his son for his kindness to the Fakírs. He immediately entered, and demanded the cause of the uproar; and, when informed of the circumstances, he severely chid Cálú for his conduct, and interdicted him from ever again lifting his hand to Nánac, before whom, to the astonishment of all present, he humbled himself with every mark of the most profound veneration.'

Cálú, however, did not immediately desist from his attempt to detach his son from his spiritual pursuits; and for this purpose, 'he prevailed upon Jayráam, his son-in-law,' who was a corn-factor, 'to admit him into partnership in his business.' But all this was to no purpose, and one day, in a fit of sublime abstraction from the lure of secular emolument, he 'distributed every thing in the granary among the poor.' Whilst this hot fit of enthusiasm was upon him, he rushed 'into a pool of water,' where he 'remained three days;' and in this situation is said, by some writers, to have 'had an interview with the prophet Elias, termed by the Mahommedans Khizzer, from whom he learnt all earthly sciences'.

Nánac, who was thus admirably qualified by natural temperament, and those early circumstances by which temperment is often consolidated into character, to become a religious reformer, afterwards set out on his travels, during which, of course, his followers saw him perform a variety of miracles. But though Nánac was a fanatic, his fanaticism was more under a rational guidance than is often the case; and he attempted a great and noble work, the reconciliation of the Hindú and Mahommedan religious in one worship, founded on the essential tenet

of the Unity of the Godhead, in which they both agree. And this point of union he endeavoured to clear, on all sides, from the labyrinth of errors in which it was involved.

Nānac is said to have thrown off 'his earthly shape' at Kirtipūr, on the banks of the River Rāvi, 'which has since overflowed his tomb. Kirtipūr continues a place of religious resort and worship; and a small piece of Nānac's garment is exhibited to pilgrims, as a sacred relic, at his Dharmasālā, or temple.

'It would be difficult to give the character of Nānac on the authority of any account we yet possess. His writings, especially the first chapters of the Adi-Grant'h, will, if ever translated, be perhaps a criterion by which he may be fairly judged; but the great eminence which he obtained, and the success with which he combated the opposition which he met, afford ample reason to conclude, that he was a man of more than common genius.'

Nānac made a bequest of his spiritual functions 'to a Cshatriya of the Tréhún tribe, called Lehana, who had long been attached to him, and whom he had initiated in the sacred mysteries of his sect, clothed in the holy mantle of a Fakír, and honoured with the name of Angad, which, according to some commentators, means *own body*.'

We shall not, however, follow the notices in this work of the successors of Nānac. One of these of the name of Arjunmal compiled the Adi-Grant'h,* or sacred volume of the Sikhs.

Under the spiritual supremacy of Gúrú Góvind, the tenth in succession from Nānac, the affairs of the Sikhs assumed a new aspect, and they began to act a more conspicuous part in a political and military point of view. Gúrú Góvind appears to have been a reformer of active, enterprising courage, united with comprehensive views. He exhorted his followers "to devote themselves to *steel*" as the only means of effecting their delivery from Moham-medan oppression, and of securing their independence. In order the more readily to accomplish this object he endeavoured to make a great change in the habits of the Hindús who were disposed to follow his fortune, by the abolition of *casts* which, by confining the mass of the population to peaceable pursuits and occupations, had hitherto rendered them an easy prey to any invader, and afterwards

* 'Grant'h means book; but, as a mark of its superiority to all others, is given to this work as 'The Book.' Adi-Grant'h means the first Grant'h or book.' * * *

perpetuated their subjugation. Góvind thus opened to men of the lowest tribe, the dazzling prospect of earthly glory. All who subscribed to his tenets were upon a level, and the Brahmen who entered his sect had no higher claims to eminence than the lowest Súdra who swept his house. It was the object of Góvind to make all Sikhs equal, and that their advancement should solely depend upon their exertions: and well aware how necessary it was to inspire men of a low race, and of grovelling minds, with pride in themselves, he changed the name of his followers from Sikh to Singh, or lion; thus giving to all his followers that honourable title which had been before exclusively assumed by the Rajapúts, the first military class of Hindús; and every Sikh felt himself at once elevated to rank with the highest, by this proud appellation.

'The disciples of Góvind were required to devote themselves to arms, always to have *steel* about them in some shape or other; to wear a blue dress; to allow their hair to grow; to exclaim, when they met each other, *Wá! Gúrúji ká khálsah! Wá! Gúrúji ká fulteh!* which means, "Success to the state of the Gúrú! Victory attend the Gúrú *!" The intention of some of these institutions is obvious; such as that principle of devotion to *steel* by which all were made soldiers; and that exclamation, which made the success of their priest, and that of the commonwealth, the object of their hourly prayer. It became, in fact, the watchword which was continually to revive, in the minds of the Sikh disciple, the obligations he owed to that community of which he had become a member, and to that faith which he had adopted.'

There is a something beyond the grandeur of ordinary ambition in the attempt of Góvind to break down the apparently inseparable barrier of *cast* amongst the Hindús, which seemed perpetuated by the force of ancient custom and that of individual pride, of religious prejudice, and of opposing interests. But Góvind, in a great measure, succeeded in effecting this difficult change amongst his followers. He combated indeed one species of enthusiasm by another, without which great changes can seldom be effected, at least except by very slow degrees, in the sentiments and habits of the ignorant mass of mankind. One species of superstition, which is impregnable to the arms of reason, may be often pulled down by superstition of another kind. Gúrú Góvind represented his mission as divine, and the confidence with which he urged his pretensions, begot a similar confidence in his followers. To the

* Spiritual leader.

enthusiasm, which he inspired he gave a military direction, and warned them to devote themselves to arms under the specious pretext of promoting the glory of God and the good of mankind. He represented himself as commissioned from above,

'to establish virtue, to exalt piety, and to extirpate the vitious utterly.' 'As God spoke,' said the bold reformer, 'so do I declare, and I regard no person's word. I wear my dress in nobody's fashion, but follow that appointed by the Supreme. I perform no worship to stones, nor imitate the ceremonies of any one. I pronounce the infinite name, and have attained to the supreme Being. I wear no bristling locks on my head, nor adorn myself with ear-rings. I receive no person's words in my ears; but as the Lord speaks, I act. I meditate on the sole name, and attain my object. To no other do I perform the Jáp, in no other do I confide: I meditate on the infinite name, and attain the supreme light. On no other do I meditate; the name of no other do I pronounce.'

'In the character of this reformer of the Sikhs,' says Lieutenant-Colonel Malcolm, 'it is impossible not to recognise many of those features which have distinguished the most celebrated founders of political communities. The object he attempted was great and laudable. It was the emancipation of his tribe from oppression and persecution; and the means he adopted, were such as a comprehensive mind could alone have suggested. The Muhammedan conquerors of India, as they added to their territories, added to their strength, by making proselytes through the double means of persuasion and force; and these, the moment they had adopted their faith, became the supporters of their power against the efforts of the Hindús; who, bound in the chains of their civil and religious institutions could neither add to their number by admitting converts, nor allow more than a small proportion of the population of the country to arm against the enemy. Góvind saw that he could only hope for success by a bold departure from usages which were calculated to keep those, by whom they were observed, in a degraded subjection to an insulting and intolerant race. "You make Hindús Muhammedans, and are justified by your laws," he is said to have written to Aurungzeb: "now I, on a principle of self-preservation, which is superior to all laws, will make Muhammedans Hindús. You may rest," he added, "in fancied security: but beware! for I will teach the sparrow to strike the eagle to the ground." A fine allusion to his design of inspiring the lowest races among the Hindús with that valour and ambition which would lead them to perform the greatest actions.'

For whatever power the Sikhs may have acquired, they are certainly indebted to the laws and institutions of Gó-

vind, which substituted amongst the Hindús by whom they were embraced, a warlike energy for the characteristic inactivity of that gentle people.

'The country now possessed by the Sikhs, which reaches from latitude 28° 40' to beyond latitude 32° N., and includes all the Penjáb*, a small part of Multán, and most of that tract of country which lies between the Jumna and the Satlęj, is bounded, to the northward and westward, by the territories of the king of Cábul; to the eastward, by the possessions of the mountaineer Rájás of Jammu, Nádon, and Srínagar; and to the southward, by the territories of the English government, and the sandy deserts of Jasalmér and Hánsyá Hisár.'

Colonel Malcolm says that the Sikhs have a very marked character; and that they exhibit in general, the cast of countenance which is prevalent amongst the Hindús. This is somewhat altered by their long beards. They equal the Mahrátas in activity, and exceed them in strength. They are not inferior to any of the natives of India in courage; and the author says that they appeared from all the intercourse which he had with them "to be more open and sincere than the Mahrátas, and less rude and savage than the Afghans." The Sikhs are almost all horsemen, and were formerly celebrated for their generous breed of horses, but this has declined from subsequent neglect.

'Wherever,' says the author, 'the religion of Gúru Góvind prevails, the institutions of Bráhma must fall. The admission of proselytes, the abolition of the distinctions of cast, the eating of all kinds of flesh, except that of cows, the form of religious worship, and the general devotion of all Singhs to arms, are ordinances altogether irreconcilable with the Hindú mythology, and have rendered the religion of the Sikhs as obnoxious to the Bráhmíns, and higher tribes of the Hindús, as it is popular with the lower orders of that numerous class of mankind.'

We know not whether it would add to the happiness of the Hindús if the system of Gúru Góvind were more general in the peninsula. For it is very problematical whether the tame acquiescence of the Hindús under the yoke of the conqueror be not more favourable to their happiness than the restless daring of the Sikhs. But, supposing that the system of Góvind, breaking down the distinction

* A general estimate of the value of the country possessed by the Sikhs may be formed, when it is stated, that it contains, besides other countries, the whole of the province of Lahore; which, agreeable to Mr. Bernier, produced, in the reign of Aurungzéb, two hundred and forty-six lacks and ninety-five thousand rupees; or two millions, four hundred and sixty-nine thousand, five hundred pounds sterling.

of *cast*, and dissipating in air the ancient prejudices of the Hindús, had overspread the great eastern peninsula, the possession of that country would not have been so easy to the European invaders as it has since proved; and the English would have had to govern a much more intractable race. If Christianity were ever generally diffused over the same part of the world, it would certainly destroy the distinction of *cast* still more efficaciously than the precepts of Góvind. But is not this distinction of *cast* the principal source of Hindú weakness and of European superiority?—There are, however, some persons in whose estimate of things the salvation of an empire is of little consequence, compared with the conversion of an infidel or the production of a saint.

ART. IX.—*A brief historical View of the Causes of the Decline of the Commerce of Nations.* By James Tyson. London: C. Sharpe, 1813.

THIS essay is succinctly and neatly put together. Mr. Tyson considers the subject under two periods: 'the first, comprehending the nations of antiquity, as Arabia, Egypt, Phœnicia, Carthage, Judæa, Greece, and Rome. The second, containing the Greek empire, Venice, the Flemings, Hanse-towns, and those countries now in existence, as independent states.' The causes of commercial decline in the first period are ranged under the general heads of 1st, Conquest; 2dly, the Disposition of the Chief Magistrate; 3dly, the Adoption of a new Channel of Intercourse; 4thly, the Removal of a Metropolis.

'The causes,' says Mr. Tyson, 'which have effected the decline of the trade of the nations of the Second Period differ with one exception, the passage round the Cape of Good Hope, from those of the First Division. They have been rather external events, whereas, in the earlier ages, commerce depended more on internal transactions.'

Mr. Tyson deduces the cause of the declension of commerce in the second period, '1st, from the finding a new channel of intercourse; 2dly, from the loss of industry; 3dly, from political decay; and 4thly, from the policy of foreign nations.'

We will briefly notice two or three observations of the writer. P. 17, Mr. Tyson says:

• When Cæsar laid the foundation of an empire, he also laid the foundation of luxury and splendour. The people had so far

departed from their ancient notions that *a spirit of commerce daily increased with private magnificence and corruption of manners*. So true it is that *the latter invariably produces the former*.

We do not believe that it is true that commerce invariably increases with corruption of manners; or that corruption of manners augments the commercial industry of mankind. The contrary is more often the case; and commerce is sometimes found to act as an antidote to corruption of manners. Mr. Tyson confounds *private magnificence* with *corruption of manners*, though they are, by no means, inseparably conjoined. They may exist apart; and often do exist apart. *Private magnificence* is often found in conjunction with great individual worth, great purity and excellence of conduct. Commerce is intimately connected with probity, and other virtues: without which it can never flourish for any length of time, or be very extensively pursued. If we were asked what we thought constituted the most solid and durable basis of commercial prosperity; we should answer:—the utmost probity, fidelity, and punctuality in all mercantile transactions. But probity, fidelity, and punctuality, are not only great virtues in themselves, but invariably attract many other virtues in their train. The principal root from which all the virtues spring, or the trunk in which they rest, is justice; but wherever this primary virtue is in vigorous growth and wide expansion, other defects cannot be so great as strikingly to deform the moral features of the land.

P. 48, Mr. Tyson talks of 'Corruption and Despotism going hand in hand,' and of 'commerce and public spirit' sinking 'to the lowest ebb.' This association of ideas is not in strict unison with what he had remarked in p. 17, of the commercial spirit increasing with corruption of manners. For if Corruption and Despotism go hand in hand, as they certainly do, and if they both tend to annihilate commerce and public spirit, as is most undoubtedly the case, then Commerce and Corruption, instead of being combined auxiliaries, must be in the opposite extreme of discordant separation.

P. 78, Mr. Tyson says, 'Where liberty is not, there is commerce also wanting.' * * * This is true, so far as liberty is another term for security of property; for, where property is insecure, there the spirit of commercial adventure must be proportionably depressed. But though Liberty and Commerce are often associated, yet we find in history, that even where liberty is, commerce does not

always co-exist. Thus, Rome was least commercial whilst she was most free. But *there* public opinion seems to have operated very much to the discouragement of commerce. The military, in fact, supplanted the commercial character. Even the lawyer's gown appeared less respectable than the soldier's coat of mail. But the mercantile character was in still less estimation; and a retail shopkeeper as we learn from the Offices of Cicero (*De Offic. lib. ii. 42.*) was esteemed a vile and despicable character. What would he say were he now to be summoned into second consciousness, and made to pass from Johnny Groat's House to the Land's End, taking Edinburgh and London by his way?

P. 79, Mr. T. says, 'It appears to be so ordered by Divine Providence that each nation shall have its share of prosperity, or *maximum in its turn*;' * * * We discern no such circumscribed rotation as this, for the prosperity of states; nor do we believe with Mr. T. that it is exemplified in history. Mr. Tyson ought to have considered that prosperity, like every thing else under heaven, is subjected to general laws. If those laws are obeyed, the good effect necessarily ensues. If nations are wise enough to cherish freedom, and to practise industry, that industry, as far as it takes a commercial direction, will render them rich and prosperous; and the example of this country proves that it is not easy to prescribe any limits to the riches and the prosperity of such a state. But, where a nation becomes so besotted as to crouch at the footstool of Despotism, and where the general relaxation of its industry follows the loss of its liberty, commercial prosperity, which, on such occasions, makes itself wings, will pass from that nation to any other in which freedom and industry prevail. There is no other rotatory motion than this in commercial prosperity, or in prosperity of other kinds; but this motion is subject to general laws, and acting under their controul. One nation is not more prosperous than another '*in its turn*,' according to the expression of Mr. Tyson, *except so far as it takes a turn* to become more free, more frugal, and more active than its neighbours. Then the effect regularly follows in great bodies as well as small, in nations as well as individuals.

ART. X.—*Omniana; or, Horæ Otiosiores.* London: Longman, 1812. 2 vols. 12mo. 12s.

MR. SOUTHEY, to whom these volumes are ascribed, has made them a receptacle for some of the scraps of his common-place book. The common-place book of a man of genius, and particularly of such versatile genius and such multifarious reading, as Mr. Southey, cannot but afford matter both of edification and amusement. Mr. Southey's idle hours may be hours of idleness to him; but many other persons, who employed their leisure moments to such good purpose would register them in their diary, rather as intervals of strenuous occupation than of vagrant pastime. As the idle hours of many are hours of vacancy and of *ennui*, in which they feel the *tædium* of life, as if they had a bar of lead on their backs, we advise them to have recourse, for the alleviation of this incumbent weight, to these *Horæ Otiosiores* of Mr. Southey, in which they will find a piquant variety of entertainment. Mr. Southey has indeed prepared a sort of literary desert, in which there are fruits of all seasons, and confectionary and preserves suited to all palates. We will place a few of his *bon-bons* before our readers, who, if they desire, will of course recur to the *Omniana* where more are to be had. As Dunces, if any persons coming under that denomination, ever take up the pages of our review, may be in some measure reconciled to the term, by the knowledge of its learned derivation, we subjoin the following:

Etymology of Dunce.

'Dunce is said by Johnson to be a word of unknown etymology. Stanihurst explains it. The term Duns, from Scotus, "so famous for his subtilt quiddities, he says, is so trivial and common in all schools, that whoso surpasseth others either in cavilling sophistrie, or subtilt philosophie, is forthwith nicknamed a Duns." This, he tells us in the margin, is the reason, "why schoolmen are called Dunses." (Description of Ireland, p. 2.) The word easily passed into a term of scorn, just as a blockhead is called Solomon; a bully, a Hector; and as Moses is the vulgar name of contempt for a Jew.'

Plum pudding is the Englishman's boast, to the liberal use of which, the young are indebted for their growth, and the old for their good looks, the men for their valour, and the women for their discretion. In such an article of national pride, it may delight us to find that we have greatly improved on the method of our forefathers in covering the exterior superficies of the said pudding with a

grating of old cheese, as the following receipt for making plum pudding in the year 1658, will prove. It is extracted by Mr. Southey from a work of the Chevalier D'Arvieux, who 'made a voyage in the year 1658, in an English forty gun ship.'

' Leur pudding, says the Chevalier, étoit detestable. C'est un composé de biscuit pilé, ou de farine, de lard, de raisins de Corinthe, de sel et de poivre, dont on fait une pâte, qu'on enveloppe dans une serviette, et quel'on fait cuire dans le pot avec du bouillon de la viande; on la tire de la serviette, et on la met dans un plat, et on rappe dessus du vieux fromage, qui lui donne une odeur insupportable. Sans ce fromage la chose en elle même n'est pas absolument mauvaise.'

Hence, it is evident that, however degenerate a race, Englishmen of the present day may be, they are, advanced a step beyond their forefathers in the culinary art, as far at least as plum pudding is concerned.

Anecdotes of the intellectual power of dogs are numerous; and as we are very fond of that noble animal, we are always happy to add to the number of well attested instances of their approximation to *humanity*.

'Dogs,' says Mr. Southey, 'have a sense of time so as to count the days of the week. My grandfather had one, who trudged two miles every Saturday to market, to cater for himself in the shambles: I know another more extraordinary and well authenticated example: A dog which had belonged to an Irishman, and was sold by him in England, would never touch a morsel of food upon a Friday; the Irishman had made him as good a catholic as he was himself. This dog never forsook the sick bed of his last master, and, when he was dead, refused to eat, and died also.'

'A dog of my acquaintance found a bitch in the streets who had lost her master, and was ready to whelp; he brought her home, put her in possession of his kennel, and regularly carried his food to her, which it may be supposed he was not suffered to want, during her confinement.'

In the scrap on *The French Decade*, vol. 1. p. 161, &c. we find the following opinions on the Christian Sabbath, by two of the early reformers. The first is that of

'Master Frith, a founder and martyr of the Church of England, having witnessed his faith amid the flames in the year 1533. This meek and enlightened, no less than zealous and orthodox divine, in his "Declaration of Baptism," thus expresses himself: "Our forefathers, which were in the beginning of the church, did abrogate the Sabbath, to the intent that men might have an example of Christian liberty. Howbeit, because it was necessary that a day should be reserved in which the people should come together to hear the word of God, they ordained instead

of the *sabbath*, which was Saturday, the next following, which is Sunday. And although they might have kept the Saturday with the Jew, as a thing indifferent, yet they did much better." Some three years after the martyrdom of Frith, i. e. anno 1536, being the 28th of Henry VIII. suffered Master Tindal, in the same glorious cause: and he likewise, in his answer to Sir T. More, bath similarly resolved this point, "As for the sabbath (writes this illustrious martyr, and translator of the Word of Life)—*As for the sabbath, we be lords of the sabbath, and may yet change it into Monday, or any other day, as we see need; or we may make every TENTH DAY Holy Day only, if we see cause why. Neither was there any cause to change it from the Saturday, save only to put a difference between us and the Jews: neither need we any Holy Day at all, if the people might be taught without it.*"

In vol. 1. p. 207—208, we have the following anecdotes of Bishop Kenn, which are founded on the authority of Mrs. Berkeley.

'When Charles the II. went down to Winchester with his court, the house of Dr. Kenn was destined to be the residence of Mrs. Gwynne. The good little man declared that she should not be under his roof. He was steady as a rock. The intelligence was carried to the king, who said, well then, Nell must take a lodging in the city. All the court divines, &c. were shocked at Dr. Kenn's strange conduct, saying, that he had ruined his fortune, and would never rise in the church. Some months after, the bishopric of Bath and Wells becoming vacant, the minister, &c. recommended (as is always usual, I suppose,) some *learned pious* divines, to which the king answered, No, none of them shall have it I assure you; what is the name of that little man at Winchester that would not let Nell Gwynne lodge at his house? Dr. Kenn, please your Majesty: Well, he shall have it then: I resolved that he should have the first bishopric that fell, if it had been Canterbury.—Just after the deprivation of the bishops, a gentleman meeting Bishop Kenn, began condoling with his lordship, to which he merrily replied, God bless you, my friend, do not pity me now, "my father lived before me;" he was an honest farmer, and left me twenty pounds a year, thank God.—The bishop *every* morning made a vow that he would not marry *that* day. Mr. Cherry used frequently on his entering the breakfast room to say, well, my good lord, is the resolution made this morning? Oh yes, Sir, long ago.'

From a passage which Mr. Southey quotes from the *Partidas* which 'were begun in 1250, and completed in seven years,' it appears that the use of the needle for the purposes of navigation, was known in Spain long before its supposed discovery at Amalfi. Mr. Southey adds that, 'in the works of Pedro Nunez, the well known writer

upon navigation, who flourished early in the 16th century, the compass is called *figura nautici instrumenti quod Hispanicum appellant.*

Those persons who think that all the ills of mortality have germinated from the tree of knowledge, and that a government composed of sages and philosophers, is as bad as being under the regimen of tigers and lions, would, probably, have had no objection to taking up their residence at Norcia in Italy, where *Ignorance* was the basis of the government, and knowledge was most systematically proscribed.

'The little town of Norcia had the privilege of making its own laws and choosing its own magistrates, and so jealous were the people of all priests, that in order to prevent the possibility of any one obtaining authority among them, one of their laws was, that all men who could read and write, should be incapable of bearing a share in their government. Their magistracy, therefore, which consisted of four persons, were called *Gli quatre Illiterati*, the four illiterates, . . . and as a necessary consequence of this singular institution, all causes were examined without writings, and decided orally.'

Mr. S. adds that this fact is 'mentioned in a volume of letters concerning the state of Italy, in 1687, written as a supplement to Gilbert Burnet's Travels, p. 189;' and that it is noticed by Bushing as a custom existing in his time.

The praises of brandy have not been often celebrated with more apparent sincerity of eulogy than in the following:

' *Aqua Vitæ.*

'One Theoricus (*Episcopus Heraclensis in Romanula juxta Bononiam*) wrote a proper treatise of Aqua Vitæ, says Stanishurst, wherein he praiseth it unto the ninth degree. "He distinguisheth three sorts thereof, *Simplex*, *Composita*, and *Perfectissima*. He declareth the simples and ingrediences thereto belonging. He wisheth it to be taken as well before meat as after. It drieth up the breaking out of hands, and killeth the flesh worms, if you wash your hands therewith. It scoureth all scurf and scalds from the head, being therewith daily wash'd before meals. Being moderately taken, saith he, it sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegm, it abandoneth melancholy, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it cureth the hydropsy, it healeth the strangury, it pounceth the stone, it expelleth gravel, it puffeth away all ventosity, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lispings, the mouth from maffling, the teeth from

chattering, and the throat from rattling; it keepeth the weason from stifling, the stomach from wambling, and the heart from swelling; the belly from wirtching, the guts from rumbling, the hands from shivering, and the sinews from shrinking, the veins from crampling, the bones from aching, and the marrow from soaking."

'The bishop writes of aqua vitæ as if he loved it. No doubt he was full of his subject, and the spirit moved him to pour forth this panegyric, which it might have puzzled any body except Stanihurst to translate. Stanihurst himself, in thus expatiating upon "the commodities of aqua vitæ," seems to have been no water-drinker. "Truly, (he adds,) it is a sovereign liquor, if it be orderly taken." The clerks of Ireland, according to old Higden, had a very orderly way of taking it,..." they ben chaste, and sayen many prayers, and done great abstinence a-day, and drinketh all night."

These two volumes of Mr. Southey will make an agreeable lounging book for a breakfast room, or a cheerful travelling companion for a post-chaise.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 11.—*The Errors of Universalism, or the Doctrine of the Non-eternity of future Punishments, contrary to Scripture, and dangerous to Society.* London: Rivington, 1812. 1s. 6d.

OUR worthy author contends, that future punishments are *everlasting*, in the strict sense of the word; and that to suppose the contrary, is to weaken the dread of vice, and to relax the obligations of virtue. That the word *αιωνιον*, which we translate everlasting, is sometimes used to express very brief and limited duration; has been so fully proved by a variety of modern critics of eminence, that we shall not occupy our pages with repeating what they have said on the subject. But, says this writer, against what he pronounces '*the Errors of Universalism*,' as the same word *αιωνιον* everlasting, which is applied to the punishment of the wicked, is also employed to denote the reward of the righteous, if it be made to denote a limited duration in the first instance, it must also signify a continuance equally finite and temporary in the second; and accordingly the happiness of the righteous must be as brief and fleeting as the sufferings of the sinner. But this by no means follows; nor is the analogy at all relevant. For, we are to consider, that God is infinite goodness. This is his essential nature, his great characteristic. But, though it is very compatible with INFINITE GOODNESS, to bestow eternal happiness on his creatures, either

as a conditional reward, or as a free gift, still it is totally irreconcilable with the idea of INFINITE GOODNESS to render any of his creatures miserable without end, for offences which, at the worst, must have been of trivial magnitude, and at the longest, of only short and evanescent existence. If we were to compute the aggregate of all the transgressions, which the most hardened culprit ever perpetrated in the longest life, we should find them dwindle into total insignificance, compared with the idea of ETERNAL punishment. All the divine proceedings are connected by the idea of fitness to an end proposed. But what end can be proposed by an eternity of punishment? Certainly not the good of the individual? But is it consistent with INFINITE GOODNESS to inflict any punishment which has no reference to the good of the individual? Eternal punishments are reconcilable to the idea of Infinite Malignity, but not to that of Infinite Benevolence. They are not therefore reconcilable to the idea which both Reason and Scripture teach us to form of God. In interpreting scriptural expressions we must take care not to outrage the Divine Attributes; for, to do this, is either to lessen the reverence for God, or to invalidate the authority of the Scriptures. And who is there who will venture to justify those explanations of the Scriptures which tend to render God, whom we ought to love, an object of abhorrence?

In speaking of the punishment of the wicked, the Scriptures have very properly used indefinite terms; because the same period would not suit all individuals; and one individual may require a longer period of corrective discipline than another. The particular duration of the punishment is not mentioned; but is left to be determined by the necessity of the case. But we may be assured that future punishment, of whatever nature it may be, will last till it has answered the end for which it was designed. But when this end, which is the reformation of the individual, has been answered, it must cease; for there can no longer be any moral fitness in the infliction. As God is not a Vindictive Being, and is never influenced by resentment, or the other malevolent passions of inferior natures, the punishment to which he condemns the wicked, must originate in benevolent design; and consequently, must be of temporary duration.

As far as the Scriptures are the word of God, no interpretation of Scripture can be true, which is not in unison with the Divine Attributes. For this would be to make God contradict himself. The doctrine of *eternal punishments* is in direct opposition to the attribute of INFINITE GOODNESS, to which Revelation itself owed its origin. God so loved the world that he sent Jesus Christ to reveal his will. But how can that doctrine be reconciled to the idea of God's love for the world, which supposes that he has condemned the great mass of his intelligent creatures, for some temporary offences, to sufferings which exceed all powers of description in their intensity and their con-

tinuance? Is not this to libel the divine goodness; and to make God an object of abhorrence rather than of love?

The writer says, p. 9, that 'in all cases we may fairly assert, the heavier the penalty imposed on any crime, the less likely is that crime to be committed.' This assertion, however, is at variance with all the deductions of history and experience. Crimes usually increase in frequency as punishments exceed in severity. Offences do not become less numerous or atrocious in proportion as laws are written in blood. The author infers that to teach that the state of punishment after this life is only of limited duration, is 'most essentially' to 'weaken the distinction between right and wrong, sap the foundations of morality, profess a doctrine in direct opposition to the scriptures; and most dangerous in its consequences to mankind.' We have, we trust, shewn that his own doctrine of the eternity of future punishment is most chargeable with these consequences. We will only add, that whenever it is preached, it must either produce total infidelity, or render sinners desperate by excluding the hope of mercy, and making them regard the Supreme Being as a monster of cruelty. The first grand principle of religious duty is to love God: but, before we can love God as we ought, we must be convinced that he desires our happiness. Now, how can this conviction be produced in those who are taught to believe that he has doomed the majority of his creatures to exquisite and interminable suffering?

POLITICS.

ART. 12.—*An Essay on the Merits of Catholic Emancipation, in the Form of a Speech feigned to have been pronounced in the House of Lords. Written pro Bono Publico, by Sir James Foulis, Bart.* London: Longman, 1812. 8vo. 3s.

WHY Sir James Foulis should have taken it into his head to feign this pamphlet to have been delivered, in the form of a speech, in the House of Lords, we cannot tell; and we think that it would have been quite as much in character if he had imagined it to have been spoken in the House of Commons. But, perhaps, the worthy baronet aspires to a seat amongst the patricians of the realm; and would not condescend to open his mouth amongst the representatives of the forty shillings freeholders, or the scot and lot men, &c. &c. We do not know whether the House of Lords are inclined to sleep when any of their brethren, whether noble or right reverend, or most reverend are speaking; but if they are, and do not think it inconsistent with good manners, we think that they might all, from the learned lord on the Woolsack to the chaplain and the doorkeeper, have enjoyed a good sound nap whilst Sir James Foulis, we beg his pardon, whilst my Lord **** was making this harangue. Sir James begins his speech in a very lord-like manner, confessing his 'diffidence in his own feeble abilities,' (feeble enough,

God knows,) and then prosing for about two hours up and down the well-beaten race-course of Catholic Emancipation. Sir James makes some further apologies for giving proof positive of his 'feeble abilities,' when he bursts forth in all his might, and actually butts upon the subject. Hear him! hear him! Listen ye lords and lordlings! Ye bishops and judges! grave and reverend senators! hear him! hear him! 'What,' says this speaker of speakers, this writer 'pro Bono Publico,' 'what do we behold! Commerce in fetters—sick and languid, and threatened with annihilation in all its bearings. Commerce! whose golden chain,' &c. &c.—How grand! how passing all the sublime that was ever spoken, or written, or even thought, before! Who does not instantly see the close bearing of this upon the Catholic Question? Could any thing be more *pat*? more perfectly *apropos*? 'Commerce in fetters—sick and languid, and threatened with annihilation in all its bearings.' How will the Anti-Catholics answer this? How will they rebut this argument? 'Commerce in fetters,' and 'sick and languid' too; and 'annihilation in all its bearings.' What proof is here that Catholic Emancipation is 'pro Bono Publico!' It is indeed 'annihilation in all its bearings.' My luds, my luds! fall not asleep! rise and rub your eyes. See Sir James Foulis threatening 'annihilation in all its bearings.' Oh forbear! Sir James forbear! These poor brother lords of your's have weak nerves, and cannot endure this tragic spectacle of fetters, and sickness, and languor, and annihilation in all its bearings.

As Sir James proceeds, he lays down what he calls 'some political and religious data,' which, he says, have in his mind 'assumed all the rights and privileges of axioms.' My luds! my luds! open your peepers, and watch over 'all the rights and privileges of axioms!' Sir James will tell you how to understand 'a constitution, whether in a physical or political sense,' which he is as expert in explaining in 'all its bearings,' as any man who ever shewed the lions at the Tower could recite their names, ages, pedigree, and habits. Sir James will then give you an insight into the Catholic church. My luds! my luds! no sleeping! no drawing of straws! not even a wink of the drowsy god! Sir James declares, and you may believe him, for he made 'a long residence of sixteen years in a Catholic country,' that 'the thunders of the Vatican neither cooled the courage of the Catholic Gibelins,' &c. &c. And if any of your ludships should have a mind to turn Catholic, he makes it known for your discomfort one way, and for your comfort another, (and he must understand the subject well, as he resided 'sixteen years in a Catholic country,') that 'indulgences do not extend to Hell; they are confined to the region of Purgatory.' This is cheering news for the enemies of Bonaparte; for, as he has got the Pope completely in his clutches, he can have indulgences at no allowance; but as they will not help him out of Hell, his foes may safely lodge him there, without any fear of a rescue.

Sir James says, moreover, he 'is afraid there is no such place as Purgatory; for if there were, he 'would much rather get into it than into Hell.' My luds! no napping, my luds! for Sir James is going to tell you a home truth which you would do well to ponder 'in all its bearings.' Our statute book,' says the worthy baronet, whom we feel inclined to esteem for his open-hearted simplicity 'is an Augean stable, and ought to be cleansed.' What will my Lord Eldon say to this? Will he not request a year and a half to deliberate on such a complicated proposition before he makes up his conscience upon the subject? Let not however his lordship take fright at this hint of Sir James Foulis's, about cleansing the *Augean stable*, or couple the idea with any of the outworks of the Court of Chancery; for the baronet declares, that he 'has thrown out no one single expression with a *minatory* intention.'

ART. 13.—*The Necessity of Protestant Petitions against Popish Claims.* London, Stockdale, 1812, 6d.

MOST strenuous exertions have lately been making to induce the Protestant part of the community, and particularly the Clergy of the establishment to unite in petitions against the Catholics' claims. This little pamphlet is probably intended as an auxiliary to the completion of that very *pious* and very *laudable* undertaking.

ART. 14.—*Temporary Taxation, productive of future Advantage; containing, with other Particulars, Remarks on the Conduct of Republican Parties; a Review of the Lawless Usurpations of the Ruler of France; on the North American Declaration of War; the Catholic Question, &c. &c. most respectfully inscribed to the Prince of Wales, Prince Regent.* London, Jones, 1813, 3s. 6d.

THIS is a tissue of desultory observations, without either strength of language or depth of thought. The author is a man of more words than ideas; and his phraseology is often, like the bubbles which boys blow out of soap-suds, significant of his emptiness. Thus he tells us, p. 17. 'The God of Battles has been propitious to our intentions and our ardour.' What does this mean? At p. 46, this wiseacre says. 'If ever the Catholics of Ireland are emancipated from their present restrictions, their *implacable hatred* of the Protestants, *founded on their religious tenets*, will stimulate them to crush their rights and overthrow the altar of freedom.' This is happily as weak as it is malignant; for the virulence of the remark is neutralized by the impotency. If this writer know any thing of the Roman Catholic religion, he must know, that, instead of inculcating hatred to Protestants, it inculcates universal charity to all persons of all religious denominations. At p. 50, we find the following specimens of this writer's high mental illumination. 'Ambition and pride generally march in the rear of great know-

ledge.' The writer, we suppose, means to insinuate, that he has no such rampant vices in his rear. '*Those who are not over-learned, are commonly the best subjects and the honestest men.*' We give our author all possible credit for not being over-learned, and as to loyalty and probity, if they be the concomitants of ignorance, we will not assert but that this pamphlet will make good his claim to all the cardinal virtues.

ART. 15.—*An Epistle to Vetus, Author of a Series of Letters first published in the Times Newspaper.* London, Jones, 1813, 1s.

THIS writer says, p. 11. 'As honour is the present theme, permit me to remark, that *You* are *Right Honourable*, through *Courtesy*,' &c. At p. 14, 'Why must you and your friend be Lords Paramount, and have every thing your way? Why were you not satisfied when you were in pover? Why quarrel with your coadjutors? And why did you resign, because you could not hold your situations on *your* arbitrary conditions?' In the same page, the author of the epistle says. 'You must perceive that *I know you.*' It is clear who the author of the epistle supposes Vetus to be; but we are inclined to believe, that he has not caught the right sow by the ear.

ART. 16.—*A Speech intended to have been spoken at a General Meeting of the Inhabitants of the Borough of Leeds, to take into consideration the propriety of presenting a Petition to Parliament, in support of the Constitution of this Kingdom, as by Law established, convened by the Mayor, and held, by adjournment, from the Moot-Hall, at the Parish Church, on Friday, the 22d of January, 1813.* London, Johnson, 1813, 1s.

Mr. JERVIS, who appears to be the gentleman who *intended* to have spoken this speech, has not advanced any thing new on the subject of the Catholic claims; but has brought together some of the most cogent arguments and authoritative opinions on that most important question.

ART 17.—*A full View of the Roman Catholic Question. By a Country Gentleman.* London, Stockdale, 1813, 2s.

THIS *full view* is composed principally of general reasoning. It does not exhibit many particulars; and gives rather an abstract representation of the case. The author is certainly a man of more ability than many of those who write on the same side of the question, and range themselves in the same ranks with the intolerant of all sects against the claims of humanity and justice. No truth is more palpable to the commonest understanding than this, that government is instituted not for the private advantage of those, *by* whom it is administered, but for the general good of those *for* whom it is administered. Government is an institution for the benefit of the whole community; but according to the reasoning of this writer, those who are ex-

cluded from the benefits of it, experience no injustice and have no reason to complain. If government be designed for the public benefit, the different offices, powers, and authorities of which it is composed must also be designed for the public benefit, rather than for the particular emolument of those by whom they are held. They are private trusts for public purposes; individual agencies for the good of the community. To ordain that these offices shall be administered, these trusts held, and these agencies executed only by a certain class of privileged persons, or, what is the same thing, only by persons belonging to particular religious communion, is not only to do an injustice but to offer an insult to all persons who belong to a different communion. It is excluding them from the participation of benefits to which they have an equitable claim; and it is to attempt to disgrace them by placing them in an invidious situation. The Catholics do not claim political power; but only *eligibility* to political power; that with the same merits and exertions they may have the same chances of success in the competition for civil offices and political or military distinctions as the rest of their fellow citizens. What is there in the religious opinions of the Catholics which can be a reasonable obstruction to this *eligibility*? The Catholics have indeed a particular form of church government and different from that of the church; but have not the Methodists a particular form of church government which is also different from that of the church; and even more different than that of the Roman Catholics? Does this writer really believe that the influence which the Pope possesses over the Roman Catholics of these realms, is sufficient to overthrow the civil and ecclesiastical establishments? No one can surely believe this, who reflects that it was attempted in vain even when the Monarch himself was a Papist, and when the whole force of the government was employed to second his designs. The truth is, that ever since the reformation, the power of the Pope has fallen to rise no more. If the power of the Pope has fallen less in Ireland, than in other parts of Christendom, it is because the Catholics have been kept under a more grievous system of oppression in Ireland than in other parts of Christendom. Remove the oppression, open a new field to the intellectual activity, to the civil and military enterprise of the Irish, and that activity, which is now prevented from expansion by the concentrating force of general discontent, will take a direction more favourable to the public interest and to the national tranquillity. Under the present system of exclusion from places of trust and power, all the judicial, political, and military ability of the Roman Catholics is lost both to themselves and to the state; and their talents are turned into a channelless conduive to their own individual good and to the general welfare. But this writer thinks, that 'too much is already conceded to the Catholics.' Too much has indeed been conceded to render it

wise to withhold the remainder. Those who gave the Catholics the elective franchise, only threw out to them the apple of discontent, till it should be accompanied by the power of choosing Catholic representatives. Why should a population of nearly five millions not be able to choose one member of their own communion to represent them in parliament? When concessions are made by governments, they should not be dealt out with a niggardly, but an open hand. They should, accordingly, rather go beyond, than fall short of, the expectations of the persons for whose benefit they are designed. A wise government will not wantonly multiply, but rather warily anticipate causes of discontent.

POETRY.

ART. 18.—*The Tears of Granta, a Satire; addressed to Undergraduates in the University of Cambridge. By an Undergraduate. Cambridge, Hodson, 1812, 4to.*

WE do not think, that it augurs well of the disposition of a young man, when he turns a bitter censor on the follies or even vices of his juvenile contemporaries. Where young persons are brought together in large masses, as at Oxford and Cambridge, before the passions have become subject to the controul of the reason and experience has taught the benefits of discretion, many intemperate sallies of folly must be occasionally exhibited; but who is there, who is young himself, or who remembers that he was once young, who will sit down calmly at his desk, in order to make the ebullitions of juvenile inconsideration the subject of malignant satire and unqualified abuse? The author, however, of the present poem, who states himself to be an undergraduate, is, we suppose, an *immaculate* youth, a paragon of correctness, without a single wrinkle in the exterior superficies of his character. He has, accordingly, an indisputable right to set up for a censor morum. This *immaculate* youth, after lashing the fops, sycophants, pugilists, coach-drivers, seducers, gamblers, and others who, according to him, flourish on the banks of the Cam, asks, in the full effervescence of his spleen,

‘ Is this the boasted nurs’ry of our youth?
Are these the seats of science and of truth?
Shades of our fathers, sacred be your rest,
May no rude hand your sleeping dust molest;
Around your urns may spring eternal bloom,
And ivy wreath its venerable gloom:
There may the storm in awful murmurs cease,
There may the mourner find unwonted peace;
While o’er your tombs unearthly visions bend,
And solemn strains, in ev’ning clouds, descend:
To virtue sacred, and the muses’ train,
Ye rais’d the cloister’d walk, the hallow’d fane;

Tho' a degen'rate race your will reverse,
And change the best of blessings to a curse;
Strive to destroy that virtue which they fear,
And drag her vot'ries in their vile career.'

— 'Are such thy offspring Cam! shall such profane
Thy ancient seats, thy ancient records stain!
Ye cloister'd piles, ye towers by time imbrown'd,
So long for virtue, and for lore renown'd,
Rush, rush in ruins, thro' the midnight gloom,
And of your fallen glories form the tomb.
And thou, unwilling nurse of vice and shame,
In night, deep night, lost Granta, shroud thy name.
No sage, no hero, haunts thy copses now,
Thy laurels wither'd, and thy virtues low.
Yet oft to thee, when night and silence reign,
In weeping song the muses shall complain;
Yet oft for thee, where waves the haunted wood,
Where frowns the ruin, or where foams the flood,
Shall mem'ry sigh, o'er fallen honour's urn,
And point to glories never to return.'

A great effort is made to be forcible in the above; but it is the effort of imbecility. When the author took up his pen, he mistook the sensation of self-conceited peevishness for the inspiration of the muse.

We have then an elaborate panegyric on King Alfred, which is interrupted by a war song, and then recommenced again. The author tells us, that it is in vain to seek an Alfred now on the banks of Isis or of Cam.

'From Cam or Isis ask an Alfred now;
Say, wilt thou chuse the fiddler, or the beau?
Groom, coachman, punster, scourer of the street,
The sneaking flatt'rer, or the gambling cheat?
Or wilt thou seek him, where, 'mid troops of wh—res,
The varment swaggers and the drunkard roars?'

The author now feels, that it is high time for him to leave such *bad company* as he finds at Cambridge, and to retire with *Virtue* to
some savage den,

Some rock, secluded from the steps of men.'

This weeping gentleman, this shedder of 'tears,' who is not quite destitute of egotism, as our readers will perhaps pre-conceive, thus apostrophises himself:

'And you, *brave youth*, who dare her cause defend,
Far from these guilty tow'rs thy footsteps bend;
Thee the green haunts of solitude await,
Be happy there, be virtuous, be great.
Shine bright thou sun, forget ye streams to flow,
Ye storms repose, and soft, ye breezes, blow.

Adorn the bow'r, prepare the tender reed,
 And wake the flow'rs that slumber in the mead;
 Lo! beauty comes, to cheer thy lonely hours,
 A rose transplanted from celestial bow'rs!
 When soft to thine she turns her vermeil cheek,
 And looks those feelings which no tongue can speak.'

It was certainly considerate in our young poetaster, in his fit of the vapours, to take 'Beauty' with him to his bower. He then proceeds to indulge a little more self-conceit, before he closes his work; and having said of himself,

* * * 'honour, sense, and virtue are thine own,'
 he tells us, with perfect composure, as if he were taking his tea and toast at the time, that he can

* * * 'brave'
 'The storms of fate, the terrors of the grave.'

And he even has the courage to defy the

* * * 'ruins of a crashing world.'

This undergraduate must certainly be a very brave man, a perfect non-descript in heroism and intrepidity. We sincerely hope, that before he writes another poem, he will add to his list of virtues, a little charity—that he may be induced, occasionally, to reflect, that some of his young friends at the University, whom he has so liberally reviled, may, perchance, be as good as himself; and perhaps even possess more worth, with less ostentation.

NOVELS.

ART. 19.—*The Adventures of a Dramatist, on a Journey to the London Managers*
 2 Vols. London, Lackington, 1813.

THESE adventures are written with a certain sort of pertness, which the author flatters himself may be mistaken for the reality of wit. We are sorry, that we cannot compliment him on his success. The *je ne sçai qui*, which he attempts, dwindles down to that common-place ease, which borders on effrontery; and can pass for wit and talent amongst none but the superficial and the ignorant. We beg leave to apprise our readers, that the incidents, disappointments, &c. &c. which befall our dramatist on his journey to the metropolis and his reception there, resemble many others in performances of a similar description, with which the public has been before favoured.

The best scene in the book, is the following account of a field preacher's visit to a family belonging to his flock, just as they had sat down to dinner. Our dramatist was placed next the lady of the house, who was in the act of helping him to the breast of a fine goose, when

'the door opens abruptly, a grotesque personage, without ceremony, enters, loudly exclaiming: "Oh! oh! I have caught you at it, have I. Stay a moment, I'll be with you presently. Just

come in the nick of time. The Lord be praised for his infinite mercies." "Mr. Chubb, I declare!" cried the daughters. "Dear Mr. Chubb! exclaimed the mother, I am extremely glad to see you,"—and *the breast dropped back into the dish*. "Let us return thanks to the Lord for this visitation," said Mr. Selwyn, and they all arose to welcome this Mr. Chubb. As for myself, angry at the intrusion, and displeased at the confusion and delay it occasioned, I kept my seat in a sullen mood, often casting looks of hostility on the reverend gentleman, who shewed great alertness in disencumbering himself of an immense rug of a great coat, and untying a many coloured neck-kerchief: having also uncased himself out of his overalls, he exhibited a coarse pair of new boots, reaching above his knees, and with yellow ferret strings tied to his bright green, corduroy breeches: the upper part of his dress being black, was of a more clerical colour. Such was the dress in which Mr. Chubb was arrayed, and his person, I assure you, was no disparagement. Short and thick was his stature; his large head almost globular, wore a covering of coarse, black, shining, straight hair, cut round somewhat below his ears: beneath a broad projecting forehead, and bushy eyebrows, rolled a pair of dark, gogling, impudent eyes: his flat nose appeared still more compressed by the abrupt swelling of his rosy cheeks; his mouth, almost cut from ear to ear, exhibited through his fleshy lips two sets of canine grinders, the astonishing prowess of which I shall but too soon have cause to lament; and the cavities of a double chin were lost in his short, thick neck. When this spiritual director, the oracle, the darling of the family, had cleared for action, he was placed next to Mr. Selwyn, just below me, and for increase of misfortune, I had to undergo the penance of another tedious thanksgiving from the aspirations of this holy personage. At length, behold us once more seated round the table and the goose, which at the beginning of this interruption had been put to the fire, again placed on the table; but alas! not towards Mrs. Selwyn, but whether intentionally or not, to her husband, just within reach of the reverend gentleman, who, without the least ceremony, sticking his fork into the breast, conveyed it to his own plate, and saying, 'This will just suit me for the present,' began stripping the delicious meat from the bone. Our host, however, thought otherwise; for he added a wing, with a proportionate quantity of gravy and seasoning. My vexation and disappointment were extreme. That so delicate a morsel as the breast of a goose, intended to invigorate the bodily powers of a poet, should be devoted to feed the carcase of a methodist parson, was a provocation beyond endurance. Even the sympathising glances of the ladies did not mollify my resentment; I looked at the fellow as if I could have killed him; he, unheeding, went on, masticating

and swallowing with his usual voraciousness, the remaining wing and merry-thought, which I expected to receive, were, by Mr. Selwyn's orders, placed before the fire, and a leg and a very thin fillet put before me. The other fillet our host took to himself; then sent the dish stripped of its most valuable parts, to the upper end of the table. To eke out their dinner, the ladies had recourse to a round of beef, already very much reduced by the repeated attacks it had sustained at former meals. * * * The fillet was soon dispatched, but the leg was rather tough, and much underdone. 'I am afraid, Sir, said the lady (seeing me look piteously at this leg, and turning it round and round), I am afraid the bird is not done to your liking.' 'Why Madam, I replied, with assumed gaiety, this leg is rather too raw for my taste; but, with your leave, I'll soon cure it of that defect. it is in excellent state for a *devil*. Scarcely had the unhallowed word escaped me, than an universal shuddering pervaded the company.—Mr. Selwyn's lips began moving with additional velocity, and the ladies looked at me with astonishment. As for my man—he suddenly gave his grinders a temporary relaxation, his knife and fork grasped in each fist, were struck bolt upright on the table; his broad, chubby, unmeaning face, staring at me, with cheeks swelled with half-masticated meat, whilst his lips projected beyond their usual limits. Having, at length, found utterance, he thus vented his displeasure. 'Very pretty! very pretty, indeed to use words like these in a *Christian's* house,' bowing to Mr. Selwyn. 'Strange, retorted I, as I unconcernedly went on with my operation of devilling, strange that you gentlemen of the tabernacle, who make so free with his satanic majesty in your conventicles, are so scandalized at the bare mention of his name at other places. It seems as if you were desirous of engrossing him entirely to yourselves.' Mr. Chubb foreseeing he would have the worst end of the staff in an engagement of this nature, betook himself to his usual resource of calling upon the Lord to have mercy on him, and muttered something about my sitting in the 'scorner's chair,' began devouring the other plate of goose.'

The end of Mr. Chubb's history, is, that his fanatic *preachment* sends Mr. Selwyn into a mad-house, where he dies. The preacher himself is detected in embezzling some bank notes from his friends when he decamps, leaving the Selwyn family to recover their reason at their leisure; which they do, and return to their accustomed cheerful avocations and to the communion of the Church of England.

MISCELLANEOUS.

ART. 20. *The Parent's offering; or Tales for Children*, by Mrs. Caroline Barnard, 2 Vols. London, Godwin. 1813.

THESE tales are extremely well calculated to make a good

impression upon the youthful mind, as the instructive is admirably blended with the amusing.

The first volume contains the story of the kind Tutor, a well told tale of an indulged young nobleman brought into excellent training by the judicious, kind, and patient discipline of a sensible Tutor. The next tales are the *Bet won*, the *Travelling Beggars*, and the *Widower re-married*.

The second volume contains the tale of William and Susan; and this we own is our favourite. It is a delightful little history highly interesting and useful. In this tale the love of truth is inculcated in so sensible and pleasing a manner as cannot fail to attract the juvenile reader and to excite a cordial wish to imitate the character of the ingenuous Susan. This character is depicted with captivating simplicity, and that of poor William is very pleasing and natural. We must give some little account of this tale. Susan and William are the children of a poor widow woman who brings them up with a strict regard to truth and honesty. William had been sent from home to an Uncle's for some time; where he is seduced by his thoughtless companions to forget the precepts which his good mother had endeavoured to impress upon his heart. On his return home he is recalled to his sense of duty and love for truth by the bright example of his sister Susan; whose steadiness of character, and the contrast which it forms to that of William add to the beauty of the delineation. Susan's mother who is very sickly and works very hard, sends her with her brother to sell some thread which she had just spun. With the money she is to buy some provisions; and among the rest, by way of a *bonne bouche*, some tea and sugar. On their way to the village for this purpose, William falls in with some lads at play with whom he runs a race which he wins, and agrees to meet them next day to run again. They are to put down a penny a piece, and the boy who wins the race is to have the money. The following is the manner in which William attempts to procure a penny to qualify himself for running the race.

'Susan, said he, how much money are you to get for that thread mother has been spinning?'

'Half-a-Guinea, William,—but why do you want to know?'

'Oh, I was only thinking, said he, that I am to run a race to-morrow. I won the race to-day, you know, Susan, and I am sure (*pretty sure*, I mean) I shall win it to-morrow, because I can run a great deal faster than Tom Simpson, and he can run faster than Sam Wilmot, or any of the other boys; so I shall certainly win, shan't I, Susan?'

'I dare say you will, my dear brother; but what has your winning the race to do with this thread that I am going to sell?'

'Oh, it has nothing particular to do with it, except that if I win the race I shall win the money out of the hat; and, there-

fore, if you could just let me have a penny out of the money you get for the thread, why I could give it back to mother to-morrow, and another for yourself into the bargain.'

'But, my dear William, said Susan, it will not be in *my power* to let you have any of the money, because it will not be my own. It is all mother's money, you know.'

'I know that, said William, and I should not have thought of asking you for a shilling, or even a sixpence of it; but just one penny, you know, she would never have miss'd, and, therefore, I thought to be sure, as I wanted it so very much, you would have given it me.'

'But I cannot, indeed I cannot give you a penny, or even a farthing, that is not my own, said Susan.'

'Oh, very well, said William, just as you please, Susan; I thought you had been a goodnatured girl, and would have done any thing to please me, as I'm sure I would to please you.'

'So I would, indeed, William, do any thing I *could*, said Susan—but you know, I must lay out this money as my mother desired me:—she told me she could trust to me, and I am to tell her what every thing costs.'

'Well then, said William, how easily you may tell her the tea or the sugar, or any thing else cost a penny more than it did! and then, you know, she will never be any the wiser.'

'What?—tell a lie?—deceive—my mother?—Oh, William! I did not think you could have been so wicked, (said Susan) bursting into tears.'

'Dear me! what a fuss you make about nothing! said William—pray don't say any thing more about it.—I never heard any body make such a piece of work about a penny, only two halfpence, only a penny, repeated he.—Come, dry up your eyes, for you see we are come to the village, and you don't mean to go crying through the street, I hope.'

'William, said Susan, stopping and taking his hand, dear William,—promise me that you will never again think of doing any thing so wrong, and I will dry up my tears directly, and I will persuade my mother to give you one, or as many pennies as you want;—do, dear William, promise me.'

'I'll promise you with all my heart, Susan,—and I'll say you are a dear good girl into the bargain, (said he) so let us kiss, and be friends. I wish I was half as good as you, Susan,—but wishing and having are two things.'

'The disaster which happens to the tea and sugar from William's selfwilled thoughtlessness is such, as to induce him to request his sister to deceive his mother again.'

'What will my mother say? said Susan.'

'Oh as to that, said William, of course you won't tell her how it has happened; you won't, I mean, be a *tell-tale*, that is, you'll make the best of a bad matter, won't you Susan.'

'I do not exactly know what you mean, William: I am sure I shall be glad enough to make the best of the matter, if I know how.'

'That's my good girl—my own dear Susan! Well, what I mean is, that we won't mention any thing about the cricket match. I am really very sorry that I did not do as you advised me, Susan, and that I stopped at all to play with those boys; but as it is, we won't mention to mother any thing about it, but just tell her, that some boy (you know they were boys) bigger than myself, took away my parcel by force, and that do what I would, I could not get it back again, but that I ran after him so far that it got quite late before we could get home.'

'Why, William, said Susan, stopping, that would not be true.'

'I don't know whether it would be true or not true; all I know is, I love my mother dearly, and I don't want to make her angry for nothing; therefore that's what I shall say, and I hope you'll say the same for my sake.'

'I dare not, replied Susan.'

'Dare not!—why, what a little coward you must be.'

'I don't think I am a coward, said Susan.'

'Why, what are you afraid of, then.'

'Oh William! what is it *you* are afraid of, when you dare not tell the *truth*.'

William was silent.

'You have forgotten your promise, William. You promised me you would never think of deceiving any body again; and now, because you dare not confess you have done wrong, you want to tell a lie, and persuade me to do the same.'

William walked on without speaking a word. It was by this time become dark; they were, however, nearly at home. When they got within sight of the cottage, and saw the light streaming through the window, Susan fancied her mother's anxiety, and hurried on with a quicker pace.

'Susan!—my dear Susan! said William (breaking silence at last), you are quite in the right, I know you are, and I will keep my promise; and I hope God will forgive me for having *intended* to tell a lie. But I cannot,—indeed I cannot, tell mother myself. So, Susan, you shall go in first, and tell her all the truth—the whole truth. I am not afraid, said he, (kissing her) that you will say any thing unkind.'

The adventure in Mrs. Rotherum's, the housekeeper's room, where William's unlucky stars prevail against him, brings this pretty little useful tale to a happy conclusion, and poor William to his senses. The next is Clarinda, or the Wonder explained. The mystery of this will prove highly interesting to the young reader: and the next which is Helen Holmes, or the Villager metamorphosed, is equally instructive and entertaining.

*Alphabetical Catalogue, or List of Books published
in February, 1813.*

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